1904.A.

JOURNAL

OF THE

CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

1906.

VOLUME XIX.
No. 57.

BRITISH MUSEUM NATURAL HISTORY

EDITED BY THE HONORARY SECRETARY.

The design of the Society is to institute and promote inquiries into the History, Religions, Languages, Literature, Arts, and Social Condition of the present and former Inhabitants of the Island, with its Geology and Mineralogy, its Climate and Meteorology, its Botany and Zoology.

Price: to Members, Re. 1; to Non-Members, Rs. 2.

COLOMBO:
H. C. COTTLE, GOVERNMENT PRINTER, CEYLON.

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ROYAL ASIATIC SOCIETY,

CEYLON BRANCH.

COUNCIL MEETING.

Colombo Museum, February 5, 1906.

Present :

The Hon. Mr. J. Ferguson, C.M.G., President, in the Chair.
Mr. P. Freüdenberg, Vice-President.

Mr. R. G. Anthonisz.	Mr. C. Drieberg, B.A., F.H.A.S.
Dr. W. H. de Silva, F.R.C.S.	Mr. C. M. Fernando, M.A., LL.M.

Mr. J. Harward, M.A., and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meeting held on November 14, 1905.

2. The following candidates were elected Members of the Society :—

(1) H. W. Codrington, B.A., C.C.S.: recommended by { J. Harward. G. A. Joseph.

(2) P. D. Warren, Surveyor-General : recommended by { J. Ferguson. R. H. Ferguson.

3. Read and passed the draft Annual Report for 1905.

4. Laid on the table a Paper entitled "Some Survivals in Kandyan Art," by Mr. A. K. Coomáraswámy, B.Sc.

Resolved,—That the Paper be referred to Messrs. J. P. Lewis and J. Harward for their opinions.

5. Laid on the table a Paper entitled "Uḍapola Sannasa, with translation and notes," by Mr. T. B. Pohath.

Resolved,—That the Paper be referred to Messrs. H. C. P. Bell and C. M. Fernando for their opinions.

6. Laid on the table a letter from the Honorary Secretary, Pettah Library, asking for a set of the Society's publications.

Resolved,—That a reply be sent that the Society's publications have not been supplied free to Libraries, and that the publications can be consulted by any Member of the Pettah Library at the Colombo Museum.

7. Laid on the table a letter from Messrs. A. M. and J. Ferguson pointing out the necessity of reprinting No. 31 of the Journal.

Resolved,—That the matter be left in the hands of the Secretaries and Treasurer.

8. Considered the nomination of Office-Bearers for 1906.

Under Rule 16 the Hon. Mr. S. C. Obeyesekere and Mr. H. White retire by seniority, and Mr. P. Rámanáthan and Dr. J. C. Willis by reason of least attendance. Two of these Members are eligible for re-election. Mr. H. F. Tomalin resigned his seat on the Council owing to transfer from Colombo.

Resolved,—That the Hon. Mr. S. C. Obeyesekere and Dr. J. C. Willis be re-elected ; that Messrs. H. White and P. Rámanáthan be deemed to have retired ; and that the vacancies in the Council be filled by the election of Messrs. P. Arunáchalam, A. K. Coomáraswámy, and Hon. Mr. H. L. Crawford. Resolved further,—That Dr. Willey, D.Sc., F.R.S., be nominated a Vice-President of the Society, and his place in the Council be filled by S. de Silva, Gate Mudaliyár, Chief Translator to Government.

9. Resolved,—That the Annual General Meeting be held in March; that the date be left in the hands of the Honorary Secretaries ; that His Excellency the Governor be requested to preside at the Meeting ; and that the business be the reading of the Annual Report, election of Office-Bearers, and the delivery of an Address by the President.

10. Resolved,—That Mr. J. A. Henderson be asked to audit the Society's accounts for 1905.

11. Resolved,—That the President's Paper entitled "The Beginning, Rise, and Progress of the Cultivation of the Coconut Palm in Ceylon (No. 1 : from earliest times up to 1660 A.D. or about the end of the Portuguese Occupation of the Maritime Province)," be accepted, and read at the Annual General Meeting.

ANNUAL GENERAL MEETING.

Colombo Museum, March 16, 1906.

Present :

His Excellency Sir Henry A. Blake, G.C.M.G., Patron, in the Chair.

The Hon. Mr. J. Ferguson, C.M.G., President.

Mr. R. G. Anthonisz.
Mr. T. P. Attygalle, J.P.
A. J. Chalmers, M.D., F.R.C.S.
Mr. Peter de Abrew.
Mr. F. J. de Mel, M.A., LL.B.
Mr. W. A. de Silva, J.P.
Dr. W. H. de Silva, F.R.C.S.
Mr. S. de Silva, Gate Mudaliyár.
Mr. C. M. Fernando, M.A., LL.M.
Mr. C. J. M. Gordon, M.A.
Mr. A. M. Guṇasékera, Mudaliyár.
Mr. I. Gunawardena, Mudaliyár.
Mr. J. C. Hall.
Dr. C. A. Héwávitárana.
Mr. D. B. Jayatilaka, B.A.
Sir W. W. Mitchell, Kt., C.M.G.
Hon. Mr. S. C. Obeyesekere.
Mr. E. W. Perera, Advocate.
V. R. Saravanamuttu, M.D.
Mr. P. D. Warren, F.R.G.S.
Mr. G. E. S. S. Weerakoon, Mudaliyár.
A. Willey, M.A., D.Sc., F.R.S.

Mr. R. H. Ferguson, B.A., Honorary Treasurer.

Mr. J. Harward, M.A., and Mr. G. A. Joseph, Honorary Secretaries.

Visitors : Fourteen ladies and twenty-seven gentlemen.

Business.

1. Read and confirmed Minutes of last General Meeting held on December 13, 1905.

2. The Honorary Secretary announced the election of the following Members since the last General Meeting :—Mr. H. W. Codrington, B.A., C.C.S., and Mr. P. D. Warren, F.R.G.S.

3. Dr. A. Willey, F.R.S., Director of the Colombo Museum, exhibited certain specimens of birds peculiar to Ceylon, which were mounted in groups of pairs in artistic fashion. They comprised the Red-faced *Mal-kohá*, Ceylon Blackbird (*Merula Kinnisi*), Spotted Thrush, Ceylon Magpie (*Cissa Ornata*), wrongly

called the Jay, Ceylonese Scimitar Babbler, and Ceylon Myna, which are most remarkable and interesting as regards their habits and environment.

He said the former President of the Society, Sir Everard im Thurn, had expressed a wish that objects of natural history should be brought to the notice of the Society on such occasions as the present. With the exception of the Nuwara Eliya Blackbird, all the birds shown belonged to what was known as the lower montane zone or lower forest region of Ceylon, to which they were restricted. The most remarkable species on the table was the Red-faced *Mal-kohá*, represented by a couple of birds in full plumage.

4. Mr. HARWARD read the—

ANNUAL REPORT FOR 1905.

The Council of the Ceylon Branch of the Royal Asiatic Society has the honour to submit the following Report for the year 1905:—

MEETINGS AND PAPERS.

Four General Meetings of this Society have been held during the year, at which the following papers were read and discussed:—

(1) "Portuguese Inscriptions in Ceylon," by Mr. J. P. Lewis, M.A., C.C.S.

(2) "Rája Siṉha I.," by Mr. W. F. Guṇawardhana, Mudaliyár.

(3) "Two Old Siṉhalese Swords," by Mr. C. M. Fernando, M.A., LL.M.

(4) "Notes on the Variations of the Copper Massas of Six Siṉhalese Rulers," by Mr. John Still.

(5) "Notes on a Dutch Medal," by Mr. F. H. de Vos.

(6) "Notes on Paddy Cultivation Ceremonies in the Ratnapura District," by Mr. A. K. Coomáraswámy, B.Sc.

(7) "The Photography of Colour as applied to obtaining correct Colour Records of Natural History Subjects," with lantern illustrations, by Mr. W. Saville-Kent, F.L.S., F.Z.S., &c.

MEMBERS.

During the past year twelve new Members were elected, viz., Dr. D. Rockwood, Sir J. Keane, Bart., Dr. C. A. Héwavitarana, M.B., Messrs. P. E. S. Dharmasekera, A. W. Wijesinha, H. Storey, R. S. Churchill, J. C. Hall, A. B. W. Jayasekera, D. S. B. Kuruppu-Jayawardena, Pandit D. M. S. Sri Wijaya Kavi Rája, and Mr. W. S. de Silva.

The following Members have resigned:—Mr. W. E. Byles, Rev. S. Langden, Messrs. T. North Christie, A. van der Poorten, and A. E. Wackrill.

The Society has now on its roll 203 Members. Of these 27 are Life Members and 10 Honorary Members.

The Council desires to record its regret at the death of Mr. R. W. Ievers, M.A., C.M.G., C.C.S., who joined the Society in 1879. He contributed the following papers to the Society's Journal:—

(1) "Customs and Ceremonies connected with Paddy Cultivation," Vol. VI., No. 21, 1880.
(2) "Beligala," Vol. VIII., No. 29, 1884.
(3) "The Custom of Polyandry in Ceylon," Vol. XVI., No. 50, 1899.

Library.

The additions to the Library, including parts of periodicals, numbered 303.

The Library is indebted for donations to the following:— Revista da Commissáo Archeologica da India Portugueza, Nova Goa; the Government of India; the Archæological Survey of India; the Geelong Field Naturalist's Club; Cuerpo de Ingenieros de Minas; Mr. L. Jones; the Literary and Philosophical Society of Liverpool; Mr. V. Kanakasabhai; Professor C. Duroiselle; Professor W. Geiger; Mr. P. D. Khan; the Hon. the Colonial Secretary, Ceylon; the University of Colorado; the Library of the India Office; the Government of the United Provinces of Agra and Oudh; the Director of Public Instruction, Ceylon; the Secretary, Planters' Association, Ceylon; Mr. A. Anavaratna; the Archæological Survey of Punjaub and United Provinces; Pundit N. B. Charya; Postmaster-General, Ceylon; the Archæological Survey of Madras and Coorg; the Siam Society; the Archæological Survey of Burma; the Oberlin College Library, Ohio; Pundit D. M. Silva; Dr. D. G. Dalgado; the Secretary to the Government of India (Home Department); Mr. R. G. Anthonisz; Mr. A. M. Guṇasékera, Mudaliyár.

For valuable exchanges received during the year the Society is indebted to the following:—

The Geological Survey of Canada; Commissie in Nederlandsch-Indie voor ondheidkundigbuderzoek of Java en Madoera; the American Oriental Society; Royal Asiatic Society of Great Britain and Ireland; the Anthropological Society of Bombay; K. K. Naturhistorischen Hopmuseums, Austria; the Smithsonian Institute; United States Geological Survey; the Academy of Natural Sciences, Philadelphia; Deutschen Morgenlandischen Gesellschaft, Leipzig; Bijdrajen-tot-de Taal-Land en Volkenkunde van Nederlandsch-Indie, The Hague; Tijdschrift voor Indische Taal-Land en Volkenkunde, Batavia; Straits Branch of the Royal Asiatic Society; the Royal Society of Victoria; the Geological Society of London; La Societe Imperiale des Naturalistes de Moscow, Russia; Iowa Geological Survey; Societe Zoologique de France; the Anthropological Institute of Great Britain and Ireland; Páli Text Society of London;

China Branch of the Royal Asiatic Society; Asiatic Society of Japan; Asiatic Society of Bengal; Bombay Branch of the Royal Asiatic Society; John Hopkins University, Baltimore, United States of America; Bureau of American Ethnology; the Royal Colonial Institute, London; the Royal Society of Victoria; Musee Guimet, Paris.

ACCOMMODATION.

The Council notes with pleasure that the plans for the Colombo Museum extension have been finally passed unanimously by the Museum Committee. It trusts that the additional buildings will soon be constructed so as to afford much-needed relief for the congested state of the Library and Museum.

JOURNALS.

One number of the Journal, Vol. XVIII., No. 55, was published during the year. It contains, in addition to the Proceedings of the Council and General Meetings, the following Papers :—

(1) "A Note on the Palæography of Ceylon," by Mr. C. M. Fernando, M.A., LL.M.

(2) "Correspondence between Rája Sinha II. and the Dutch," by Mr. Donald Ferguson.

(3) "Alakéswara: His Life and Times," by Mr. Edward W. Perera, Advocate.

(4) "François Caron and the French East India Company," by Mr. F. H. de Vos, Barrister-at-Law.

ARCHÆOLOGY.

Mr. H. C. P. Bell, Archæological Commissioner, has kindly supplied the following summary of research carried out by the Archæological Survey during 1905 :—

Archæological Work, 1905.

With a vote temporarily much reduced, and with but half of the normal labour force available, the Archæological Survey had, in 1905, to confine itself almost entirely to "harking back" to field work done during the past fifteen years.

Owing to the heavy rains of successive monsoons, the incursion of herds of cattle, and the prodigality of nature itself, most of the ruins in the extensive areas excavated at Anurádhapura between 1890 and 1903—and at Polonnaruwa since 1900—had become washed, silted, and hardly recognizable. The very outlines were in places obscured, whilst details of mouldings and sculpture had been greatly hidden by the insidious grasp of ficus and other overwhelming roots. It was most desirable—indeed essential—to partially re-dig the majority of the ruins already exhumed, lest the labour of years should be rendered entirely nugatory.

Anurádhapura.

Accordingly, the work of thoroughly cleaning the stairs, basements, and floors of the very numerous ruins of Anurádhapura, formerly excavated, was systematically undertaken.

By the end of the year 200 sites and upwards at Abhayagiriya, Séla Chaitiya, Ruwanvẹli, Thúpáráma, Toluvila, and Puliyankulama had thus been all virtually re-dug.

Polonnaruwa.

Similarly, at Tópáwẹwa the ruins were well cleaned on the promontory overlooking the tank—in the area on the Minnériya road marked by the cluster of Hindu Déválés—and upon the raised quadrangle near the Citadel containing some of the most important edifices of Polonnaruwa ("Thúpáráma," "Waṭa-dá-gé," "Satmahal Prásáda," &c.).

Towards the close of the season the question of battling with the formidable growth of trees and vegetation on the two great dágabas (Kiri Vehera; Rankot Vehera) and the larger ruins (Jétawanáráma, &c.) was seriously faced.

Vegetation had laid a terrible grip on the magnificent ruins, and for years been surely working their certain, if slow, destruction. Drastic action was necessary; for serpentine roots of innumerable trees had penetrated deep into the masonry and caused yawning cracks, already lessening greatly their stability. From their height and conformation these structures cannot safely be scaled and cleaned during the prevalence of the strong south-west wind.

The work of eradication proved heavy, and attended with no little risk. Some of the roots are as thick as a man's thigh, and the towering walls of the brick vihárés too fragile at top to permit of strong blows with full-sized axes. Small "Vẹddá axes" had to be used, and served well; but could only cope effectively with the countless massy roots by gentle and prolonged chopping.

As the result, both the dágabas, the so-called "Jétawanáráma," "Thúpáráma," and "Hẹṭa-dá-gé" Vihárés, and the "Satmahal Prásádá" (Seven-storied Shrine) were thus attacked and steadily conquered during the autumn.

By yearly attention it will now not be difficult to keep these ruins free of similar uncontrolled growth in future.

"Demala-Máha-Sẹya."

Further afield the undergrowth surrounding the strangely misnamed "Demala Maha Sẹya"* ruin was cleared, and its top and

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* This is but one of the several *misnomers* recklessly affixed to Polonnaruwa ruins, *e.g.*, "Daḷadá Máligáwa," "Thúpáráma," "Vishnu Déválé," "Nayipena Viháré," &c.

exterior walls stripped of the vegetation which (as at "Thúpáráma," "Jétawanáráma," &c.) had taken free root. This ancient viháré is situated nearly three miles north of the promontory with its ruins, and a mile or more beyond the "Gal Viháré."

The real "Demala Mahá Sẹya"—"the great Thúpa one thousand three hundred cubits round about," constructed by Parákrama Báhu the Great—lies between the two, a huge forest-covered hillock with no marked indications of its identity save magnitude and position. "It was," says the *Maháwansa* (LXXVIII., 81), "the greatest of all the thúpás, like unto another Kailasa; and it was called the *Damila Thúpa* (or Sẹya), because that the Damilas (Tamils) who were brought here from the Paṇḍu country, after it had been conquered, were also employed in the building thereof."

The true name of the ruined brick-built viháré, wrongly styled "Demala Mahá Sẹya," is at present uncertain. No inscription has been discovered there yet; but the ruin was only partially excavated in 1886.*

This ruin resembles "Thúpáráma" (so-called) in general lines, with some important modification; but is much better preserved. Its surface ornamentation, too, is both fuller in detail and more complex. The roof of vestibule and shrine alike has wholly collapsed, partly filling the interior, partly fallen outwards.

The vestibule seems to have been excavated in 1885–1886. About the same date one or two of the paintings (Játaka stories, &c.) on the walls were copied in water colours by Mr. A. Murray of the Public Works Department.

The shrine itself is still choked with tons of brick and mortar *débris* from the roof, and will present no mean task to the excavator.

A large slice of the exterior wall of the shrine at its north-east angle had fallen since 1904. Other parts are about to follow.

The sooner, therefore, this fine ruin is excavated and full drawings made the better. A start will, it is hoped, be made next season.

In the jungle about 100 yards south of this ruin, and yet hidden in jungle, is a raised site and portion of a brick wall, almost certainly pointing to a "Waṭa-dá-gé" ("Circular Relic house"). The path to the "Demala Mahá Sẹya" passes over what is probably its outer *maluwa* or platform. This site was cleared in connection with the viháré.

Excavations.

The only fresh excavation attempted in 1905 was at the ruin, popularly styled "Rája Máligáwa," within the Citadel at Polonnaruwa. This beautiful oblong building, 75 ft. 6 in. by 33 ft. 6 in.,

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* Sessional Papers, 1886, X., "A year's work at Polonnaruwa" (S. M. Burrows).

with its bold *makara* wings and lion-guarded staircase, is, among *Buddhistic* * stone ruins of Polonnaruwa, second only in elegance and profusion of sculpture to the unique " Waṭa-dá-gé."

Fortunately all the carved slabs of the high (11 ft. 6 in.) triplicated stylobate, and nearly every one of the twenty chaste inner columns, still remain unbroken. But there were ominous signs of imminent slip of several stones now tottering to their fall, forced outwards by the gradual sinking and " thrust " of the upper members of the basement.

In view of the high architectural importance of the ruin and great risk of wholesale collapse in places, it was decided to clear away *débris* upon and around the ruin so as to open out this handsome stone structure to full view from all sides, to remove at once all vegetation threatening to further push out the stone-faced revetment, and to at least provisionally reset fallen slabs and straighten leaning pillars. †

All this desirable work was completed before the season closed, Every slab of the stylobate has been found and replaced on fairly true lines ; and the effect is exceedingly pleasing. The first gangway is faced with elephants, the second with a dado of lions (both in profile), the third with one of posturing *gaṇas* or dwarfs. Every figure is shown singly between pilasters. The edge of the coping surface of the two lower gangways is adorned with a neat band of leafy creeper pattern, that of the uppermost with *hansas* and a foliated fillet.

Although the so-called " Rája Máligáwa " and the large brick ruin west of it with tall massive walls (the fictitious " Hira-gé," or Prison) are the sole structures above ground within the Citadel confines (about one-fourth of a mile square), excavation pointed to the whole of the area being probably once covered by minor buildings, cross walls, bye-streets, &c., lying buried some 3 or 4 feet below the surface.

It is more than ever certain therefore that the full excavation of Polonnaruwa must occupy far longer than the period estimated from ruins above ground.

Circuit.

The Assistant to the Archæological Commissioner, Mr. J. Still, did some useful circuit work early in the year (March and April). The country visited included most of the eastern half of the Vaṇṇi (Northern Province) and several villages in the north-eastern corner of the Eastern Province.

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* The equally striking, and hardly less ornate, " Daḷadá Máligáwa " and " Vishṇu Déválé "—both mistermed, being in reality shrines sacred to Síva—belong to the *Dravidian* style of Hindu architecture.

† The regular restoration of this handsome structure may follow that of the " Waṭa-dá-gé." It will involve relaying the stairs and stylobate slabs in concrete and pointing joints in mortar, all the old work being " dry-laid."

The most interesting of over a score of places visited were Periya Puliyaṇkulam (with its wilderness of rocks and caves) and the neighbouring hill of Erapotana; Kuruntan Malai and Kuruntan Ne (which must have been a very large town, and would very probably repay excavation); the rocky monastery of Kumbukkan Malai; and Kandaswami Malai on the west shore of the Kokkilay lagoon.

More than fifty cave inscriptions were copied by Mr. Still on this tour.

Sígiriya.

A small gang carried out the annual cleaning of the Citadel on Sígiri-gala in the Central Province, and of the highest terraces skirting the Rock's base to north, west, and south.

On the steep slopes of the Rock's summit a carpet of strong grass has grown, helping to holding the brickwork banks, and preventing further washaway. This grass is, therefore, merely freed of plants and burnt every year. A clean sweep of all vegetation would but result in a continuance of the heavy scour which occurred each monsoon until this grass grew and protected from rapid denudation the ruined walls fringing the summit.

In 1904 the restoration of the portion of the gallery staircases and walls beyond the iron bridge (which unites with the gallery along the Rock's west face) was finished.

During the short season of 1905 the reconstruction of the retaining walls and stairs of the "Lion-staircase-house," which lead to the foot of the ladders, was nearly completed. This work was essential, as the approach to the ladders was in places hazardous, and another year's delay might have seen the top of the brick mass slide down entirely, cutting off all access.

The iron framework for the wire netting in the smaller of the two "fresco pockets" A.B. was finished in 1904, and its front completely wired in. The door into the "pockets," at the point where the wire rope ladder mounts, alone remains to be fixed.

Practically full protection is now afforded to the unique paintings of Sígiriya.

Miscellaneous.

By staying his hand for the time from further excavation, the Archæological Commissioner was able to advance substantially the record of the Department's work.

The belated Annual Reports of the Archæological Survey for the eleven years 1890–1900 inclusive, with a Summary of Operations, 1890–1900, have been issued together.

Index to the "Máhawaṇsa" (English Version).

A good Index has been a great want long felt by students of the *Mahâwaṇsa*, the chief chronicle of the Kings of Ceylon.

Mr. Still set himself to this laborious task in 1905, and has patiently carried it through in the most thorough manner.

The Index comprises an alphabetical list of names of persons, places, buildings, tanks, channels, &c., in fact *all* names in the *Mahâwaṇsa* ; and each shows under its heading a summary of its history. There is also a chronological list of wars, campaigns, and battles ; and genealogical trees of the several Royal Families.

This Index should therefore prove worthy of the great historical work. It will be published by the Government.

Catalogue of Finds.

A " List of Archæological Finds " is in course of preparation. It is intended to be the precursor of a fuller and more detailed catalogue, with larger and more numerous illustrations.

A mere list of articles and of fragments of all sorts and descriptions found, can give but an incomplete idea of the manner of old time craftsmen of the Island, unless aided by photography.

The Catalogue will furnish a short description of each object (often only a name), and will mention where each was found. A large number of typical specimens, and of the objects which seem most worthy of representation, will be figured in the Plates with which the present List will be illustrated.

Of these illustrations, the majority will depict bronze work, iron tools, weapons, and fittings, and articles in crystal and glass. Pottery and stone work will be represented by selected types.

The Catalogue thus illustrated will be of value in enabling Ceylon "finds " to be compared with those in the Museums of India and other good collections of ancient Buddhist and Indian specimens.

Council.

Two Members of the Council of 1904, viz., Messrs. J. C. Willis and M. Kelway Bamber, being by virtue of rule 16 deemed to have retired by least attendance, and by virtue of the same rule Dr. W. G. van Dort and Mr. C. Drieberg having vacated their places, but two being eligible for re-election, Dr. J. C. Willis and Mr. C. Drieberg were re-elected, and the vacancies in the Council were filled by the appointment of Messrs. R. G. Anthonisz and H. F. Tomalin.

A long standing vacancy in the Council was filled by the appointment of Dr. W. H. de Silva, M.B., C.M., F.R.C.S.

The vacancy caused by the resignation of Mr. H. F. Tomalin, who left Colombo at the close of the year, remained unfilled.

Finances.

The receipts during the past year amounted to Rs. 3,786·58, compared with Rs. 3,123·13 in 1904. The balance at the beginning of 1905 was Rs. 1,711·97. The closing balance was Rs. 92·47 ; but Rs. 2,000 has been placed on fixed deposit from 1st April, 1905. The accounts are duly balanced ; but the process of auditing is not yet completed. The audit will be laid before next Council Meeting

Balance Sheet for 1905.

RECEIPTS.	Rs. c.	Rs. c.
Balance from 1904		1,711 97
Amount transferred from account in previous Treasurer's name (omitted from 1904)		6 25
Sale of Journals (February 1) ..		11 30
Sale of books (October 5) ..		2 0
Government grant for 1904 (March 16) ..		500 0
Balance of Life Membership ..		6 50
Entrance fees (twelve at Rs. 5·25) ..		63 0
Annual Subscriptions :—		
1898	10 50	
1899	10 50	
1900	15 75	
1901	42 0	
1902	48 0	
1903	151 75	
1904	225 25	
1905	965 81	
1906	16 0	1,485 56
Total, Rs.		3,786 58

EXPENDITURE.		Rs. c.
Books Account		121 6
Charges Account		432 36
Establishment and Salaries ..		314 20
Printing and Binding Account ..		826 49
Placed to Fixed Deposit (April 1) ..		2,000 0
Balance, Bank of Madras	Rs. 82·64	
Balance, cash in hand ..	Rs. 9·83	92 47
Total, Rs.		3,786 58

RONALD H. FERGUSON,
Honorary Treasurer.

5. On the motion of Mr. C. J. M. Gordon, M.A., seconded by Mr. P. D. Warren, the Annual Report was adopted.

6. The following Office-Bearers were elected on a motion proposed by Dr. C. A. Héwávitárana and seconded by Mr. T. P. Attygalle:—

President.—The Hon. Mr. John Ferguson, C.M.G.

Vice-Presidents.—Mr. J. P. Lewis, M.A., C.C.S.; Mr. P. Freudenberg, J.P.; A. Willey, M.A., D.Sc., F.R.S.

Council.

Mr. C. M. Fernando, M.A., L.L.M.
Mr. A. M. Gunasekera, Mudaliyár
A. J. Chalmers, M.D., F.R.C.S.
J. C. Willis, M.A., Sc.D., F.L.S.
Mr. C. Drieberg, B.A., F.H.A.S.
Mr. R. G. Anthonisz, Government Archivist.
Dr. W. H. de Silva, M.B., C.M., F.R.C.S.
The Hon. Mr. S. C. Obeyesekere.
The Hon. Mr. P. Arunáchalam, M.A., C.C.S.
A. K. Coomáraswámy, Sc.D.
Mr. E. B. Denham, B.A., C.C.S.
Mr. S. de Silva, Mudaliyár, Chief Translator to Government.

Honorary Treasurer.—Mr. R. H. Ferguson, B.A.

Honorary Secretaries.—Mr. H. C. P. Bell, C.C.S.; Mr. J. Harward, M.A.; Mr. G. A. Joseph.

7. The PRESIDENT then delivered the following Address:—

YOUR EXCELLENCY, LADIES, AND GENTLEMEN,—My first duty clearly is to return thanks in the names of the Office-Bearers of the Society for the honour you have just conferred upon us by our election, and in a special way for my own re-election as President. I am very conscious that I have done nothing to deserve this mark of confidence. A year ago I distinctly intimated my intention not to seek re-election, and it is only in deference to the wishes—I may almost say the urgent request—of two such pillars of the Society as Mr. H. C. P. Bell and Mr. J. Harward that I agreed reluctantly to continue in the office, if that proved to be the wish of this anniversary meeting.

As regards the future of the Society, we, Office-Bearers, greatly depend on the good-will of Members able to make suitable contributions to our Journal and to take part in discussions arising thereon, and although fresh, stimulating Papers of special interest have not been too numerous during the past few years, yet I am glad to think that the prospect is such that there is not much likelihood of my being, for the coming year at least, like some of my predecessors, a President in search of a Paper any more than of a quorum. Meantime, I have to confess that in a moment of weakness I was rash enough to promise a

Presidential Address on the present occasion. It was only when I looked into some of the very able, learned, and full Addresses delivered on similar occasions from this Chair that I realised how daring it was to undertake such a duty. More especially as many of my predecessors in office did not at all feel it incumbent upon them to deliver an Annual Address, or even any Address at all. It is noteworthy that two such eminent past Presidents as Sir Emerson Tennent and Sir Edward Creasy never addressed the Members; and I learn from our Honorary Secretary Mr. Joseph that, in the more than sixty years of the Society's existence, only twelve Presidential Addresses have been delivered.* The custom, therefore, of Annual Addresses has been "more honoured in the breach than in the observance."

I am not going to review the early history of the Society, for that was done in our Jubilee year with great fullness, clearness, and ability by Dr. Copleston (now Metropolitan of India), who was our President for the long period of sixteen years, by far the longest term of office in the Society's annals. But there are two or three points connected with the past not touched on by the Bishop, which (in looking over the series of Addresses and the Journals containing them) I thought it might be of some interest to bring to your recollection or consideration.

To the Hon. Mr. Justice Stark the Society owed much for the great interest he took in its initiation and working. He delivered a suitable and encouraging Address at the first General Meeting in May, 1845, in which he pointed out that the Society "would collect scattered rays of information possessed by different individuals, and would also tend to raise up and encourage a literary and scientific spirit." A year later, after touching on the different Papers read, he wound up an exposition of the work before the Society in eloquent words, which I will venture to quote as, even now, very true and applicable. In contrasting the development of Ceylon during the past hundred years with the experience of the previous 2,000 or more years of

* *Names of Presidents who delivered Presidential Addresses (with dates).*

The Hon. Mr. Justice Stark ..	May 1, 1845 May 4, 1846
Col. A. B. Fyers	January 16, 1871 November 7, 1872 December 16, 1880
C. Bruce, C.M.G.	December 16, 1881
J. F. Dickson, C.M.G. ..	December 22, 1884
Right Rev. R. S. Copleston, D.D. ..	December 21, 1885 December 16, 1886 December 19, 1892 February 26, 1902 December 11, 1895 Historical Sketch for Jubilee Anniversary. Farewell Address.
His Excellency Sir E. im Thurn, C.M.G.	March 2, 1904

authentic history, President Stark said: "The influx of people which prevailed from the earliest period still continues to pour down upon the Island, but with this difference, that the tide of population now spreads over the land not to lay it waste, but, under the direction of British industry, to bring out its capabilities. In former times every new band of comers was an army of invasion. Now, under British supremacy, there is immigration without conquest; and conquest involves neither extermination, nor slavery, nor a compulsory change of faith, but a common patriotism, and that all should feel it to be at once their interest and their duty to co-operate together in maintaining the common fabric of which they are all members."

Increase of Population.

One remark Mr. Justice Stark made as the result of his own observation, which stands in striking opposition to actual experience since the first Census was taken in Ceylon. He was referring to the relative increment or decrease of the different races—Sinhalese, Malabars, "Moors"—in the Island, and remarked that "to observation there appears a daily increase in the number of Moors, as there is also perhaps a decrease in the Sinhalese population." It is impossible to say how far such a remark was justified in 1846; it excited no comment or objection at the time; but during the past thirty-five years we have reliable evidence in successive Census returns that no section of our varied population has increased in so liberal a ratio as the Sinhalese, as may be seen from the following interesting return which is given in the latest Census Report by the Registrar-General, and which shows that the Sinhalese increase at a higher ratio than Moormen, although beaten by Burghers; while the figures for Tamils and Europeans are influenced generally by "immigration":—

	1871.	1881.	1891.	1901.	Percentage of Increase in thirty years
Sinhalese..	1,664,459	1,846,614	2,041,158	2,330,807	40
Tamils ..	537,814	687,248	723,853	951,740	77
Moormen..	163,729	184,542	197,166	228,034	39
Malays* ..	—	8,895	10,133	11,902	—
Burghers..	15,335	17,886	21,231	23,482	53
Europeans	3,259	4,836	4,678	6,300	96

Changes in Administration and useful "Papers" in the past.

And here you will be reminded of the vast change which has taken place in many departments of investigation which the founders of the Society naturally aimed at, including within its

* In 1871 the Malays were included among "Others," who numbered 13,754.

scope sixty years ago. The first President remarked at the outset on the great deficiency in statistical information. The administration of the Colony was then in a very primitive state, confined almost entirely to Kachcheries and Law Courts, and these comparatively few and far between, without the many separate Departments dealing with Public Instruction, Public Health, Registration and Vital Statistics, Crime, Police, Prisons, the Botany and Agriculture of the Island. Very thin and inadequate Papers on rainfall and climate were welcomed by the Society at a time when systematic meteorological observations and valuable annual reports such as are now issued by the Surveyor-General, were undreamt of; and until the era of Annual Administration Reports from the Heads of Departments and Revenue Officers, in time followed by Manuals for the different Provinces, until the era of Annual Blue Books and "Ceylon Handbooks and Directories," and the taking in 1871 of the first regular Census of the people, this Society had to encourage and utilize as best it could much primitive preparatory work from gentlemen interested in the history, antiquities, the agriculture, trade, and general advancement of the Island.

Nevertheless, there are large stores of information not only of permanent interest, but of practical value, contained in the long record of the Society's publications, which up to date number no fewer than fifty-five Journals contained in some eighteen volumes.

Take, for instance, a topic very much in evidence at the present time and none more generally vital and important, that of Public Instruction, and I have been greatly surprised to find from valuable papers contributed by the Rev. J. D. Palm in the early years on Dutch Ecclesiastical and Educational Administration, how great was the progress made within the seaboard districts of Ceylon more than 150 years ago. We are accustomed to think of the Dutch rulers as selfish and mercenary; but the records of a long list of schools in the Colombo, the Galle and Matara, the Jaffna, Mannar, Trincomalee, and Batticaloa Districts show that between 1750 and 1780 there must have been at times as many as 91,509 children attending school, and more wonderful still, a very large proportion of these—a preponderance in the Colombo District—were girls. Considering how small a portion of the Island the Dutch really held, as may be judged from one of the old maps shown here for the first time to-night, and the comparatively limited total population, this attainment in schools and scholars was truly wonderful. In holding slaves in Ceylon, the Dutch rulers merely followed the general rule; but it is greatly to their credit that they provided schools for the slave children, who were taught to the number of 2,180 in 1786. They also had a seminary for the training of native teachers as well as native "preachers," and it is curious to note that the latter held the same rank and remuneration as Mudaliyárs of Kóralés. The way in which 350,000 so-called Protestant Christians among the natives rapidly disappeared in early British times shows the unreality of the work done by State-paid Dutch ecclesiastics; but we may believe that the generations who passed through the

schools, even with elementary vernacular instruction, got lasting benefit.

Another Paper bearing on a subject much before the public in the present time was "On the Rise and Fall of the Kelani River in 1843–4–5–6," by Mr. John Capper, illustrated by rather primitive diagrams, the whole being in strong contrast with the elaborate, valuable, and specially illustrated report recently issued by the Surveyor-General, backed by the Commission's report on soil denudation in the Kelani Valley. Mr. Capper remarks on destructive inundations in 1844, and how the injurious effects in successive years were mitigated by constructing sluices towards Grandpass. In this connection may we not expect from the Dutch Records now being examined and translated, some light on how to deal with the periodical floods around Colombo ? Surely the Hollanders, of all people under the sun, must have had some effectual means of coping with the troublesome overflowing of the Kelani- and Kalu-gangas ?

The Great History of Ceylon.

But there are Papers in our Journals of far more general interest than those thus referred to ; Ceylon and Sinhalese literature are pre-eminently rich in ancient monuments and ancient records. There is nothing in Hindu or other Eastern literature to compare with the *Mahâwaṇsa* or Great History of Ceylon, and although there is much in it that is truly childish and ridiculous—oceans of ghee, mountains of flowers, thousands of monks travelling through the air—and although Mr. H. Parker especially has shown in our Journals that many of the figures require correction, yet as an historical record from the time Buddhism was introduced into Ceylon, 250 B.C., it stands unimpeached and unimpeachable. Nevertheless, how few of us take a real interest in this "Great History."

Although there are English translations available, not many perhaps can find time to read through the whole Sinhalese history. Let me commend to such a perusal of the special and discriminating report on the translation of the *Mahâwaṇsa* by the late Mudaliyár L. C. Wijesiṇha, which will be found in our Proceedings for 1886. As a means of interesting the ordinary reader and of introducing him to the "Great History," nothing could be more admirable.

With this I would couple the Address "On the Verification of the Ancient Chronicles and Histories of Ceylon," which was delivered by our President—the present Metropolitan of India—in March, 1892. This Paper has a double value : first, because of its critical acumen in dealing with Ceylon history ; and secondly, as pointing the way in which even ordinary Members (not learned Orientalists or linguists) may aid in verifying our ancient chronicles. Curiously enough the Bishop suggests one "possible test connected with trees," which has a bearing on our after-proceedings this evening. His words are : "I do not know when the coconut was introduced into the Island." But our historian says a good deal about coconuts in connection with the reign of the same Prakrama

II. in the thirteenth century (chap. LXXXVI.). Can we trust the history securely enough to say that the coconut had certainly been introduced as early as that, or shall we find from other sources that it was introduced later and so convict the author of the *Maháwaṇsa* of writing from imagination ? I need scarcely say that the historical as well as botanical accuracy of the *Maháwaṇsa* here and at a much earlier date, where it refers to coconut palms, will be amply borne out in the Paper which is to be brought under your notice later on this evening.

Let me give the ordinary Member or reader an illustration from an even later date, and of specially local interest, of the *treasures* which will be found in our Journals. This is the account of " Alakéswara : His Life and Times," by Advocate E. W. Perera, published two years ago, full of romantic excitement and " news of battle," of which the scenes, including invasions successively by large armies of Tamils and Chinese, were chiefly laid in this Western Province and in the vicinity of Koṭṭé, which, it must be remembered, was for over two centuries the seat of the Sinhalese Government. What is told us there of battle fields (occupied by Chinese, Tamils, and Sinhalese) and of historical sites, all in or near a place only a few miles from Colombo, ought to stir the most somnolent amongst us to take an interest in the chronicles and monuments of the past.

Ṣri-pada on " Adam's Peak."

In this connection I must call attention to an interesting conclusion arrived at by the late Mr. Wm. Skeen in a full and evidently carefully prepared Paper contributed by him to our Journal of 1870–71, in reference to the " Origin of the Ṣri-pada, or Sacred Footprint on the Summit of Adam's Peak." In his book on " Adam's Peak," with map and illustrations, published some time before, Mr. Skeen concluded, from the information then before him, " that the belief in the existence of the footprint was not of an older date than a century and a half before the Christian era," but he was doubtful if even it was as old. Subsequent investigations, in which Mr. Skeen was backed by such competent Orientalists as the late J. Alwis, Mudaliyár L. de Zoysa, and Rev. C. Alwis, convinced him that the origin of the belief must be dated several centuries later. He found that nothing was known in Ceylon about it before 302 A.D. ; but that, about this time, Chinese writers speak reverentially "of the sacred footmark impressed by the first created man ; " and Mr. Skeen considers it by no means improbable that this ancient tradition was grafted on to Buddhism and attributed to Buddha at a later date. Any one interested should read Mr. Skeen's paper and argument, to which, so far as I know, no answer has been made.

Buddhist Temples and Dagabas.

Some, again, may like to know if the statement made by Sir J. F. Dickson, when our President in 1884, is accepted as fact, that not until a lapse of from 300 to 400 years after the death of Gautama was there any temple to, or figure of, Buddha known. And.

again, that dagabas had originally existed in modified forms as tombs for saintly characters in ages long past.

Maldives.

I might remind you that our Society has not confined its work or interest to this Island, in view of what has been done through Mr. H. C. P. Bell, Mr. Albert Gray, and others (who have contributed to our Journals) towards the elucidation of the history of the Maldives, "the 12,000 isles" of tradition, whose Sultan, although his subjects probably do not number more than 30,000, undoubtedly occupies one of the most ancient of Eastern thrones, though now a Protectorate under British rule as represented by the Governor of Ceylon.

Archæological.

But it is in connection with his prolonged and most important work as Archæological Commissioner that Mr. H. C. P. Bell has been able to do so much to add to the interest of our proceedings, an interest which continues to this day, and which we trust may go on for many years to come.

Recent Work : "Dutch Records," and other Publications.

It is time, however, that I should turn from the past to consider the more recent work of the Society and the promise for the future. Since the departure of Sir E. F. im Thurn, K.C.M.G., in September, 1904, seven papers have been accepted by the Council and read at General Meetings. It must not be supposed that these are all the contributions offered to the Society ; the Council and its advisers discriminate and endeavour to keep up a certain standard. I am not going to specify or dwell on the papers read, because they have already been named in our reports, and have so recently been before you. Suffice it to say that they very fairly cover several of the departments—historical, archæological, social, agricultural, and art—which come within the scope of the Society ; and are either by tried and valued contributors, such as Vice-President J. P. Lewis, Messrs. C. M. Fernando, and F. H. de Vos ; or new and highly esteemed Members like Dr. A. Coomaraswámy, Mudaliyar Gunawardana, and Mr. J. Still, Assistant to the Archæological Commissioner. The demonstration of colour photography as applied to animals and plants (with lantern illustrations) given by Professor Saville-Kent in this room some weeks ago was much appreciated, and on this gentleman's return to the East we may have another interesting lecture from him.

Under the headings of "Literature," "History," and "Oriental Studies," I may be allowed first to call attention to the "Committee on Oriental Studies," originally formed in 1902 by Mr. S. M. Burrows, when acting as Director of Public Instruction, and of which Mr. Harward is now Chairman, with Mudaliyár Gunawardana, Secretary, and a Standing Committee of five Sinhalese members out of a total Committee membership of 53. From the

report published for 1904–05, it will be seen that the Committee has done a useful work in encouraging systematic and methodical study at the Oriental Colleges in Sanskrit and Páli; that there is no lack of students or competitors at the annual examinations; and that much general interest has been excited among Sinhalese scholars in the object and working of the Committee. In this connection, you will have noticed from the advertising columns of the newspapers that our Honorary Secretaries have been empowered by a gentleman who does not wish his name to appear, to offer a prize of Rs. 50 for the best essay on one of the following three subjects:—

(1) Sumptuary Laws and Social Etiquette of the Kandyans.
(2) Kandyan Music, including the Origin and History of Kandyan Music, the System of Notation, and the different kinds of Airs and Songs, extinct and extant.
(3) Kandyan Medicine.

The object of the prize is to get Kandyans to describe Kandyan customs that are going out of use and memory. The competition shall be open to all, and the essays may be in Sinhalese or English.

Our Society has always taken a great interest in the publication of translations of the records of the Dutch in Ceylon, and owing to the liberality of the Government in making a grant towards the expense, very many and extensive selections have appeared in our Journals from time to time. It is a question worthy of official consideration as to whether this form of publication (rather than an independent issue) should not be continued, so as to keep up the connection with the Society and to maintain a certain degree of uniformity. It is possible that a wider interest would be secured in view of discussions which might take place over translations or selections read at General Meetings of the Society. At the same time there can only be the fullest approval of the policy which has led to the formation of a separate department to deal with the Government Archives and the indexing of the Dutch Records, under the very competent direction of Mr. R. G. Anthonisz, who has been Examiner since July, 1899, and was appointed Archivist and Librarian on 1st January, 1902. I have tlarnt from Mr. Anthonisz that, before the actual indexing of each separate volume can be taken in hand, it has been found necessary eo classify, arrange, and catalogue the records. There are in all about 10,500 volumes consisting of the general records of the Dutch Government, the Proceedings of the Political Council, the Provincial Records of Galle, and the *Thombus* or Land Registers. Catalogues of the General Records of the Island and of the Provincial Records of Galle have been completed; but the General Records, which are various, have still to be classified. Miss Pieters is at present translating the Memoirs of the Governors and Commandeurs. She will afterwards take up the Diaries for the various years and the Resolutions of Council, in which a fairly complete contemporary record of the translations of the Government from 1640 to 1796 is preserved. Some of the Memoirs translated are to be printed, and it is these that might with

advantage, I think, pass through the hands of our Council (of which Mr. Anthonisz is a Member) and into the Journals of the Society. Meantime special interest attaches to the Memoir left by Jacob Christian Pielat to his successor Diedrick Domburg, 1734, translated by Miss Sophia Pieters, with an Introduction and Notes by the Ceylon Government Archivist, and lately issued from the Government Press. This has been the subject of a generally favourable if discriminating review by Mr. Donald Ferguson, who suggests that transcripts of the earlier Dutch Governors' Memoirs, which no longer exist among the Ceylon archives, might be got from The Hague; or, if they do not exist there, that translations of the portions printed by Valentyn would to some extent supply the deficiency.

Although the year of its publication is 1904, mention should be made of the first part of so important a work in connection with our Archæological Survey as the *Epigraphia Zeylanica*, being lithic and other inscriptions of Ceylon, edited and translated by Don Martino de Zilva Wickremesinghe, Epigraphist to the Ceylon Government and Librarian and Assistant Keeper of the Indian Institute, Oxford. The further Parts of this valuable work will be welcomed by all interested in the past history and monuments of Ceylon.

Professor W. Geiger has published in German a critical account of the *Dípawansa* and *Maháwansa*,* which forms a sort of prolegomena to his forthcoming and eagerly anticipated critical edition of the *Maháwansa*. An English translation, I am glad to say, is being made by Mrs. Coomaraswámy, and will be published by Government in 1907, the consent of author and of publisher having been received. Professor Geiger promises to add a special preface to the English edition.

The work of the "Páli Text Society" in England must always be of interest to this Society, and a connection is kept up through one of our Members, Mudaliyár E. R. Gooneratne being the Honorary Secretary in Ceylon. The Ceylon Government, too, is a subscriber for twenty copies of all the Society's publications. The recent receipt of the sixth volume with indexes for our Library shows us that up to the end of 1904 this Text Society, in the twenty-three years of its existence, dealt with 43 texts and issued 55 volumes with 16,000 pages. The programme for 1905–07 includes much that is of special interest.

There are interesting popular papers included in some of the volumes in our Library, which ought to be consulted; for instance, Mr. Rhys Davids has "Some Notes on the Political Divisions of India when Buddhism arose," from which we learn, for the first time, that the earliest Buddhist records reveal the survival, side by side with more or less powerful monarchies, of *Republics* with either complete or modified independence. Mrs. Rhys Davids, too, occasionally contributes versions of amusing "Jataka or

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* "Dípawansa und Maháwansa und die geschichtliche überlieferung in Ceylon," von Wilhelm Geiger, Leipzig, 1905, M. 4·50.

Birth Stories of Buddha," such as that which she entitles "The earliest Rock Climber."

In this connection I must mention the "Proposed Oriental School in London," recently referred to in the London *Times*, and which has long been desiderated by the present Royal Asiatic and other Asian Societies in order to provide a means of instruction in Oriental languages in the British Metropolis, comparable to the "Orientalische Seminar" of Berlin, which has a grant of £8,000 from the German Government, besides the necessary buildings, a fine library, and an admirably conducted journal. Paris and St. Petersburg are also similarly and handsomely provided, and it seems a shame that the Empire which has most to do with the East should be so far behind. A Committee is likely to report to the Home Government on the subject.

Further evidence of the publishing enterprise of the Ceylon Government is found in Dr. Herdman's monumental work on our Pearl Oyster Fisheries, with supplementary reports upon the Marine Biology of Ceylon by other Naturalists. Of this very important series, three parts finely printed and profusely illustrated have appeared, and a fourth part will complete the undertaking —one that cannot fail to reflect credit on the Colony and its Government which requested the Royal Society to undertake the publication, as well as on the chief author and editor and his colleagues.

The lists published and prepared for the *Government Gazette* of all works published in the Colony during 1904 and 1905 testify to the great activity of the Press in this Colony both in English and vernacular printing. No doubt many issues are of an ephemeral and inferior character; but undoubtedly much to enlighten and improve the people passes through the Press in Ceylon.

Archæology.

The Society has always been deeply interested in archæological exploration, which, indeed, was commenced under its auspices during the time of Governor Sir Arthur Gordon, now Lord Stanmore. It was also very much on the representation of the Society that the systematic Archæological Survey under the very competent direction of Mr. H. C. P. Bell as Archæological Commissioner, was first started in 1890 by the same Governor; and Mr. Bell's continuance as Honorary Secretary of this Society, and above all his most interesting summaries of the work done, contributed year by year to our Annual Reports, has kept up the close connection originally established.

You will have been pleased to learn from the report this time that the protection of the Sígiriya paintings is now complete; that, although much valuable work has been accomplished, there remains yet a great deal of exploration and excavation to execute at Polonnaruwa.

Mr. Bell and his active young Assistant Mr. Still (who is an excellent amateur photographer) are bringing out this year an "Illustrated List of Archæological Finds," which is certain to be

full of interest, and which, we may feel sure, will prove one of the best and most practical means of bringing home to the understanding of the general public the value of the work done by the Archæological Department of Ceylon, in which His Excellency, our present Governor, has taken the deepest interest since it came under his notice.

Another piece of good work done under the auspices of the Department is a very full "Index to the *Maháwaṉsa*," on which Mr. Still has been engaged for several months back, and which will be found, I believe, very thoroughly executed. This index, to be printed by Government, must prove a great boon to students of the *Maháwaṉsa*, as well as useful to the intelligent public.

I trust further that the sanction of Government may be received to a proposal which the Commissioner has long had in view, namely, the publication of a representative series of "Photographic Illustrations" of the ancient structures in Ceylon, after the pattern of the series already published by the Indian Government; and that a commencement may be made of a similar technical series of illustrations of art and ornament, like the fine set published in India.

This brings me to Art, and I am pleased to be able to remind you that the Museum has now received the beautiful copies in oils of the Sígiriya frescoes made by Mr. D. A. L. Perera, Head Draughtsman, Archæological Survey. They need perhaps proper framing; but a glance at them above the Museum staircase will show what a great improvement they are on any representations hitherto exhibited.

I am also glad to record here that Dr. A. Coomaraswámy has taken up the study of old Siṉhalese (Kandyan) art, and, in addition to pamphlets and articles already published, has in preparation a large work on the subject illustrated by coloured and photographic plates. A series of over a thousand photographs have been taken with a view to this work.

An appeal has also been made for the preservation and more careful treatment of ancient buildings and historical works of art, and it is hoped that something will be accomplished towards this end, as the subject has been taken up by Government, and a register of old buildings, &c., in the various districts is being made, and these will be as far as possible protected. The continued existence of, and the useful work promoted by, the Ceylon Society of Arts, with its annual exhibition, is a subject for congratulation.

Science and the Colombo Museum.

The Mineralogical Survey of Ceylon, originally intended to last three years, is to be continued to the end of the present year. It has so far resulted in very considerable additions to our knowledge of the Geology of Ceylon, and in the discovery of several minerals new to Ceylon (some of economic importance) and of one or more minerals new to Science. The new mineral thorianite is the first

thorium-bearing mineral to be found in any British possession. At the same time the geological and mineralogical collection at the Museum, originally very scanty, has been very largely added to, re-organized, and re-arranged by Dr. Coomaraswámy and Mr. J. Parsons in a separate room known as the Mineral Gallery. Dr. Coomaraswámy is of opinion that the time has not yet come for the establishment of a regular Geological Survey in the Island; but he has recommended the employment of one permanent Government Mineralogist.

In connection with recent improvements effected in the Museum, there should be mentioned the valuable students' collections of Lepidoptera, Land Mollusca, Reptiles, &c., as these are frequently consulted by interested visitors. Several gentlemen have kindly given Dr. Willey their assistance and experience in the arrangement of special groups, among whom should be mentioned Messrs. E. E. Green, F. M. Mackwood, and O. S. Wickwar. These collections are housed in the new building which was put up in 1903, and which has proved a very great benefit.

In connection with Zoology (and the prospect some day of a Zoological Garden for Colombo), Dr. Willey has been doing a public service in endeavouring to show some of the animals of Ceylon in the flesh by way of supplementing the stuffed specimens in the galleries. We may readily judge that without special provision it is not easy to exhibit live animals with permanent satisfaction, although the comparatively few exhibited have attracted very considerable attention, to judge by the number of persons of all races and classes who are found gazing at them almost daily. No doubt a small fee for admission in aid of the expense of upkeep, &c., would readily be paid, if the collection were so enclosed as to make this desirable. But unless the Government take the matter up, or a special Society is formed to provide a Zoological Garden collection, I fear there is not much further room for development. The exhibition of live birds does not present so many difficulties as in the case of four-footed animals, and I am glad to announce that a handsome aviary has recently been presented to the Museum by Mr. T. Sanmugam, in which some of the smaller birds can be located from time to time.

The Quarterly Journal—*Spolia Zeylanica*—established by Dr. Willey, sanctioned and printed by Government, has been regularly continued. It deals specially with subjects relating to the Natural History and Ethnography of the Island, and its object is to accumulate notes and records of the rapidly changing aspects of life of all kinds in Ceylon. Twelve parts, completing three volumes, have appeared (Part XII. is now passing through the press), and when the fifth volume is completed an index will be provided. Whether or not this periodical is fully answering its purpose cannot well be decided for the present. Its usefulness from a scientific point of view is undoubted. Dr. Willey thinks it might eventually be taken over by our Society and a fund started for its continuance. In that connection a suggestion, which comes to me from a prominent Member of the Society, may be mentioned, namely, that it would make *Spolia Zeylanica* far

more generally interesting if its scope were enlarged so as to admit all and sundry "Notes and Queries" respecting Ceylon subjects which are within the object of the Asiatic Society. It is thought that many Members and other residents would readily contribute to such a department who cannot spare time to work up a regular paper for our Journal. The discontinuance of the issue of *Monthly Registers* with "Notes and Queries" from the *Ceylon Observer* Press leaves a blank which apparently is felt by not a few, and the suggestions now made as to the future of this quarterly journal deserve careful consideration.

Before leaving the Museum, I must congratulate the general public and the Members of the Society on the early prospect at last of the enlargement or extension of the Museum buildings being taken in hand. It was first urged by the Society in 1898.

The Colombo Museum may be said to be the offspring of the Ceylon Branch of the Royal Asiatic Society. It is a special matter for congratulation, I think, that the services of the accomplished and experienced Architect (Mr. J. G. Smither, F.R.I.B.A.), who designed the existing Museum building for Governor Sir William Gregory, have been secured to design the extended wings now proposed in the time of that Governor's friend and successor, His Excellency Sir Henry Blake, and that the new buildings are likely to be carried out, as Mr. Smither has designed them in accordance with the views of the Director of Public Works, after approval is given by the Executive Government and the necessary funds are voted by the Legislative Council. I have no doubt that there will be unanimity in both Councils in respect of an improvement so long urged and so desirable in every way. Some of the beneficial results which may be anticipated when the extension is complete may here be indicated. The preparation and display of natural history groups and economic products can be carried out on a much larger scale than is at present possible. The economic products particularly are capable of considerable development and representation in the Museum,—a matter of great importance, as Dr. Willis has frequently shown, to the agricultural industries and trade development of the colony,—a matter, therefore, which should be regarded with much interest by our planting and mercantile community as well as by all agriculturists.

The addition to the exhibits of the objects of antiquity which have been discovered during past years by the Archæological Commission and accumulated at Anuradhapura will enhance the reputation of the Colombo Museum among other kindred institutions, and will accord with the views and wishes of the founder of the Museum, Sir William Gregory, as well as I am sure with the express desire of His Excellency Sir Henry Blake. The stone inscriptions at present in the Museum and many other antiquities now at Anurádhapura can be exhibited and preserved in an adequate manner and to great advantage, thus placing the Colombo Museum relatively on a par with such Museums as the Neapolitan and Egyptian institutions, having the same bearing

with regard to the Buried Cities of Ceylon that the Naples and Cairo Museums have to the Buried Cities in their neighbourhood.

The reservation of a portion of the new buildings for the purposes of an auditorium is a matter which should be taken into consideration after the work is completed. The Museum Reading Room is at present used for the Asiatic Society's Meetings, for prize givings, and for lectures. But if special accommodation were provided for such gatherings, it would be an advantage. Further, the Museum extension will be of advantage in several other different ways. First, as regards the Asiatic Society; secondly, as regards the Museum Library, which is greatly cramped at present, and is constantly growing by the addition of new books, many of which are recommended and applied for by readers who are engaged in special work, mineralogical, archæological, ethnographical, &c. We may well consider it a happy omen that the extension of our Museum buildings is likely to be effected under the auspices of a Governor who takes such a specially warm interest in all connected with our ancient history and structures, with science and art, as does Sir Henry Blake. His Excellency's friend and predecessor, Sir William Gregory, said in his first year in Ceylon that he had always looked upon Museums as the best means of imparting instruction in the most popular and agreeable form, in which all classes and races might participate.

It ought to be mentioned that there are two libraries in the Museum, the Library of the Ceylon Branch of the Royal Asiatic Society and the Museum Library, the latter the only free public library in the Colony. The Library of the Ceylon Branch of the Royal Asiatic Society contains many valuable books on Ceylon, Archæology, Oriental Literature, Voyages (Hakluyt, &c.), India, &c., and a large collection of the publications of learned Societies with whom the Society exchanges its Journal. The policy of the Museum Library has been to acquire works of reference, natural science, Oriental literature, and books on Ceylon. Of these books, the library contains many rare and costly works (*vide* Sir West Ridgeway's Address on his Administration, p. 120). The Museum Library receives a copy of every work published in the Colony since 1885. The acquisition of all works relating to Ceylon goes on at an increasing rate, and the large accessions of recent years, both by donation and purchase, have placed the institution in the position of now possessing one of the best collections, if not the best, of Ceylon literature. The special characteristics of the Museum Library, besides a very good collection of books on Ceylon, are a most valuable collection of old manuscripts in Sinhalese, Páli, and Sanskrit, a very valuable collection of books on Biology, Dictionaries, Encyclopædias, Journals, Books of Travel, Art, and Philology.

In 1870, during the administration of Sir Hercules Robinson, the Government undertook in a liberal spirit the task of rescuing the ancient literature of Ceylon, and founded the Government Oriental Library of Manuscripts, which is now a part of the Museum Library. Many valuable old manuscripts have been added by

donation, purchase, and transcription. The Museum Library is indispensable for purposes of indexing and illustrating its collections, and to the student the general collection of books and leading scientific and other periodicals received, offer invaluable facilities for study and research.

Observatory for Colombo.

I have next to refer to the need of an observatory for Colombo. For many years past it has been a standing grievance on the part of the ship captains calling at Colombo that they were not supplied with sufficiently correct time signals to enable them to rectify and rate their chronometers. The first project of establishing an observatory for the purpose was mooted over twenty-five years ago, when Mr. G. Wall's small but choice collection of astronomical instruments was on the market. With the increase in the importance of Colombo as a port of call, and in the speed of modern steamers, this grievance has steadily increased, and it has voiced itself persistently of late years. It is a remarkable fact that Ceylon is about the only Colony where correct time is not supplied. Observatories exist in India, Canada, Australia, Cape Colony, Natal, New Zealand, Mauritius, Hong Kong, St. Helena, Tasmania, West Indies, &c., where there is no single port approaching the importance of Colombo. Now that the Graving Dock is completed, this want of accurate time is likely to affect the use of our port seriously. Whenever a ship requires docking, her captain will evidently prefer taking her to Bombay for instance, whence he is certain to start with his chronometers properly set and rated, rather than to Colombo, where these facilities cannot be procured. The time received by telegraph from Madras is irregular and unreliable, and useless for the purposes of navigation, besides requiring the line to be cleared of messages for about twenty minutes every day between 3.40 and 4 P.M. Would not the value of the time lost to the Telegraph Department more than pay for the whole Observatory in a year or two ? Apart from supplying time to ships, the establishment of an Observatory in Colombo will enable all the public clocks, those of the Telegraph and especially of the Railway Departments to be automatically regulated, and will ensure their pointing always to the correct time of day. We shall at last be spared the familiar but lamentable spectacle of the Clock Tower differing by five and even ten minutes from the Post Office clock, and both of them being incorrect. This state of things is utterly out of keeping with the degree of civilization to which we have attained.

The prospects of an Observatory being established are unfortunately not much better at present apparently than when the subject was mooted in the Legislative Council in June, 1903. The matter has been included three times in the Estimates in three different years, but only to be remorselessly cut out. The question has been before the Ceyon Government ever since 1897. Let us hope that it may be His Excellency Sir Henry Blake's good fortune before he leaves us to see a Colombo Observatory

fully established, and the reputation of one of the most important of Eastern seaports redeemed from reproach.

Botany and Agriculture.

To deal adequately with this very important and extensive subject would require a separate full address. Suffice to notice the formation of the Agricultural Society of Ceylon towards the end of 1904 by our present Governor as one of the most notable and important events within our record. Numerous branch societies (now numbering 42) in the different Provinces and districts of the Island have already been formed, and the membership of the parent Society is 1,035, and is growing every month, almost every week and day. It should eventually embrace every planter and intelligent agriculturist worthy of the name in the Island. An Agricultural calendar arranged for each month of the year and for the hill as well as low-country is the latest evidence of the enterprise of the energetic Secretary (Mr. Denham), who has had the assistance of the best local authorities in what, when printed in the vernaculars as in English, must prove of great use to all who take an interest in garden or field work throughout the Island. Mr. Herbert Wright's Manual on "Para Rubber, with illustrations," soon to appear in a second and enlarged edition, deserves a word of mention. In his Presidential Address on 16th December, 1881, Mr. (now Sir Charles) Bruce, G.C.M.G., made the following reference:—"The paramount influence of agriculture on the prosperity of this Colony has, to a great extent, removed the Department of Botany from the concerns of this Society to more open and more accessible channels of communication and discussion. The past year has been especially marked by the publication of the *Tropical Agriculturist*, a monthly periodical established by the editors of the *Ceylon Observer*, constituting in the strictest sense of the word a repertory (*repertorium ubi omnia reperiri possint*) of information on all subjects connected with tropical botany and agriculture. To its pages as to the report of the Director of the Botanical Gardens all who are interested in this subject will naturally refer for the operations of the year."

I quote the foregoing in order to mention that the monthly periodical referred to (which in the course of twenty-four years acquired a world-wide reputation as representative of everything connected with tropical agriculture) has now been transferred to the very efficient editorial guidance of Dr. Willis, Director of the Botanic Gardens, with competent assistants, and is now known as the *Tropical Agriculturist and Journal of the Agricultural Society of Ceylon*, and as such is sure to prove more deserving than ever of attention and perusal by all tropical farmers. Of the varied and important work done for agriculture in all branches, and for science, in botany, entomology, mycology, and chemistry, by Dr. Willis and his colleagues at Peradeniya and throughout the Island, in the Botanic Gardens and experimental stations or plantations for different products, it is superfluous to speak. Nor need more than mention be made of the scientific quarterly

periodical, "Annals of the Royal Botanic Gardens," for which Dr. Willis is responsible.

Dutch Encouragement of Agriculture.

In connection with the promotion of various branches of agriculture and of agricultural improvements, they had something to learn from their predecessors the Dutch, for he found from a Paper in one of their Journals that certain at least of the Dutch Governors and their advisers were very liberal in recognizing good work among the native headmen. For instance, it is recorded in the Minutes of the Dutch Council for 4th October, 1667 :— "Amongst other things that came before the Council on this day was the subject of agriculture in the Galle District, and it was resolved to reward those who were chief in promoting the same in the following manner :—

To the Commander, a silver jug weighing 200 Rds.
To the Dissawe, a silver gorget and tray weighing 35 Rds.
To his Assistant, 150 Rds. in cash.
To Lieut. Hans Jacob Boeff, 100 Rds. in cash.
To the Native Chiefs, 150 Rds. in cash."

Seed Testing.

In agriculture and planting, if I ventured to make a suggestion as to work to be done, it would be in reference to the "Testing of Seeds." This is a very important matter for the planter and farmer. In the United States and Australian Colonies much has been done to establish "Seed Control and Testing Stations," and there are useful little manuals published there, which might well be consulted by the rubber and other planters of Ceylon.

Medical, Engineering, Social Lectures, &c.

It may be judged that with all the different periodicals and scientific journals, departments, and associations to which I have referred, the scope of our Society (originally standing almost quite alone in the virgin field of arts, literature, and science in Ceylon) has been necessarily narrowed very considerably. And, indeed, there are several further societies and publications devoted to special branches of study in Ceylon which may as well be included in our list. There is the British Medical Association (Ceylon Branch), one of the most active and useful of Colonial branches as we learned the other day on the best authority, before which was read His Excellency Sir Henry Blake's Paper on "Ancient Theories of Casuation of Fever by Mosquitoes," a subject first of all introduced to public notice by His Excellency at our last anniversary gathering, and which has since attracted much attention in Europe and India, the latest reference being in a Paper by Professor J. Jolly, dated Wurzburg, 21st November, 1905, which appears in the Journal of the Royal Asiatic Society of Great

Britain and Ireland for January last.* Then there has recently been started a "Social Reform Society," with a Quarterly Journal; and, again, we have an Engineering Association of Ceylon just started, for which a career of usefulness may well be anticipated. Its "transactions" from time to time with plans and designs are sure to be of practical value. In respect of electrical developments alone there is great scope in Ceylon with so much water power running—may we say to waste—in our hill and even low-country. "Hitch your wagon to a star" said the American philosopher Emerson, and some approach may be said to have been made of late towards putting that counsel into practice. It has been well said that "our railway trains are dragged by the sunbeams that were bottled in the coal measureless ages ago." Now our high roads are occupied by bicycles, cars, and wagons propelled by the same force. We have electric tramways and electric lighting, although our electricity, like steam, is as yet in Ceylon almost entirely the product of coal. It is for our engineers to show what can be done through the

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* *SUSRUTA ON MOSQUITOES.*

His Excellency Sir Henry A. Blake, Governor of Ceylon, having most kindly favoured me with a copy of his Paper on "Ancient Theories of Causation of Fever by Mosquitoes" [read before the Ceylon Branch of the British Medical Association on the 15th April, 1905], I have once more examined all the principal medical Sanskrit texts likely to throw light on this point. The two texts of Susruta, on which the five distinguished Ceylon scholars referred to by Sir Henry Blake have rested their opinion that the medical writers of ancient India were acquainted with the connection existing between malaria and mosquitoes, were also quoted in my previous communication to this Journal (July, 1905), which was written about the same time as Sir H. Blake's Paper. Now it is quite true that the two texts, the only ones in Susruta which bear on the point, may convey the impression that he was actually aware of the fatal consequences attending the bites of certain mosquitoes, of the kind called Paravatiya (mountainous), which are, he says, as dangerous as "life-taking" or destructive insects. The "life-taking" insects, according to Susruta, are of twelve kinds, Tunginasa, &c. (not identified), and they cause the person bitten to undergo the same (seven consecutive stages of) symptoms as in the case of snake-bites, as well as the painful sensations (of pricking pain, heat, itching, and so on, Comm.) and dangerous diseases, the bite, as if burnt with caustic or fire, being red, yellow, white, or brown. The further symptoms which are mentioned in the following verses, such as fever, pain in the limbs, &c., are, however, common to all the four principal kinds of insect bites; they are not meant to be specially characteristic of the bites of "life-taking" insects. [This does not come out in the English translation proposed by the five Sanskrit scholars. It appears from the Sanskrit Commentary of Dallana.] Nor is the fever (*jvara*) of which Susruta speaks in this place likely to be true malarial fever. The term rather denotes the wound fever, which is constantly mentioned by Susruta as arising from the bites of insects, such as Visvambharas and Kandumakas [Kalpasth (viii., 15), of various poisonous spiders (viii., 51–54), of scorpions (viii., 35), of certain serpents (iv., 24), of rats

agency of our waterfalls and rivers. Meantime a new era for our roads has set in with the development of motor cars and cycles.

Before closing the record as to new intellectual developments in the Island, mention may be made of several series of public and popular lectures organized in connection with different institutions or through private enterprises in many of our towns. Foremost among these were the Colombo Pettah Library series, and also the popular series arranged in Kandy by Miss Gibbon. Other series are found in Colombo, Kurunegala, Galle, and sometimes Jaffna, in connection with Guilds, Young Men's Associations, &c., and very lately the accomplished Registrar-General made a new departure in the direction of popular lectures, inaugurating the same in a highly interesting historical sketch, in introducing which, however, he made one rather rash statement, which it is my duty as your President to notice and refute. He spoke of your Society as "almost dying of starvation" for want of Papers. I think before I am done, you all (including our worthy friend

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or mice (vi., 11, 16), or from the wound caused by a poisoned arrow (v., 24)].

If the chief causes of malarial fever are "impure air and water and the existence of mosquitoes, according to ancient authorities on Ayurvedic medicine," we should be led to expect some statements to that effect in Susruta's chapter on fever, the king of diseases (*roganikarat*), where he goes very thoroughly into the causes of fever, such as derangement of the humours by some disturbing cause, as fighting with a strong man, anger, or sleeping in the daytime, by improper application of medicines, external injuries caused by a weapon or other instrument, by some disease, by fatigue or exhaustion, by indigestion, by poison, &c. Poison (*visam*) is the only term in this list which could be supposed to have any reference to mosquito bites; but the symptoms attributed to the fever caused by poison, such as diarrhœa, prove that vegetable poison must be meant, and this is expressly stated in a Sanskrit Commentary. Susruta does not refer to mosquito bites anywhere else than in the book on Poisons (*Kalpasthanam*), where he notices them very briefly, together with the stings of other insects. Poisonous spiders, *e.g.*, are far more copiously discussed by Susruta than mosquitoes, and he attributes to them the causation of dangerous diseases, as well as of fever and other complications. Susruta's general notions of the nature of poisonous substances, including the nails and teeth of cats, dogs, monkeys, alligators, &c., are very crude, and his statements regarding animal poison in particular seem to be based, in a great measure, on an observation of the effects of snake-bites. Thus, he supposes insects (*kita*) and scorpions to be generated in the putrid carcases, excrements, and eggs of snakes; and he places the bites of dangerous animals of this kind on a par with snake-bites as to their consequences and as to their medical treatment. It does not seem advisable, therefore, to compare Susruta's remark on the fatal nature of the bites of a certain Masaka's occurring in mountainous regions with modern theories of the origin of malaria, especially as Masaka is a very wide term, which may include any fly or insect that bites, besides ordinary mosquitoes, as in a well-known text of the Code of Manu (I., 40) on the creation of "all stinging and biting insects" (*sarvam ca damsamasakam*). The other Sanskrit authorities agree with Susruta.

Wurzburg, 21st November, 1905. J. JOLLY.

himself) will realize that the case is quite otherwise. No one at least can say that the Ceylon Branch of the Royal Asiatic Society has not done good work and deserved well of the intelligent public of Ceylon in the past. How it has forged ahead may be judged from the fact of its commencing sixty-one years ago with a roll of thirty-four Members, not one of whom was a Ceylonese; while now our roll includes 203 Members, of whom no fewer than 97 are Ceylonese gentlemen, many of whom pre-eminently contribute to our Journals and discussions. As our Bishop President well said in his Jubilee historical sketch: "Instead of being a Society of European Christian visitors, interested as visitors in an Island to which they did not belong, we are now a Society of studious people separated by many distinctions of race and association, but all keenly interested in whatever belongs to Ceylon, whether bound to it as the scene of our duty or by the still stronger ties of fatherland." In this connection, too, we may dwell with some complacency on the enterprise of "sons of the soil" in going forth from Ceylon to take up work, and in many cases to fill important posts in other parts of the world, not only in the United Kingdom, but in America, South Africa, and Australia. To India, Burma, and the Straits, Ceylon has given many of her educated sons as teachers and preachers, as well as medical men, surveyors, engineers, in the clerical and other services. Ceylonese merchants and men of business are found in the United States and the Continent of Europe, and I have heard of a Ceylonese family supplying an electrical engineer of repute to a Midland company in England, a doctor in good practice in South Africa, a man of business in South America, and a teacher in a Metropolitan Public School. A Sinhalese gentleman once closely associated with this Society, Mr. D. M. de Zilva Wickremasinghe, besides being Epigraphist to the Ceylon Government, is also Librarian and Assistant Keeper of the Indian Institute, Oxford.

Our Prospects and Papers before the Society.

Among the promised Papers—to be read it is expected at an early date—is one now in course of preparation by Dr. Donald Ferguson on "The First Discovery of Ceylon by the Portuguese," with several illustrations (executed in England), which have been sanctioned by your Council. The peculiar appropriateness of this Paper will be found in the fact that on 6th April next will be the 400th anniversary of the first landing of the Portuguese at Colombo. Another valuable contribution will be "Some Survivals in Kandyan Art," by Dr. A. K. Coomaraswámy, also with illustrations. A third Paper will be on "Certain Ruins in the Ruhuna-rata," by Mr. Arthur Jayawardana, retired Atapattu Mudaliyár of Galle. There are also some proposed contributions by Mr. T. B. Pohath Kehelpannala, which have to be considered by your Council.

Then I hope to complete the second and perhaps the more practically interesting and useful part of my Paper on the extension of "Coconut Planting"—that is, in Dutch and British times,

from about 1660 A.D. to 1906—before the end of this year. Apart from the prospects of some substantial Papers thus held out to Members (and others in the general public who ought to take a greater interest in our Society by becoming Members), the Council has accepted Mr. Donald Ferguson's offer to translate the parts referring to Ceylon in the works of John de Barros, the Historian of Portuguese India, and his successor Diego de Couto. The work of these gentlemen was published at Lisbon in 1778–88 in twenty-four volumes, so that the selector and translator has no ordinary task before him.

The Vẹddás.

There is the prospect, too, of some anthropological work of much interest to the Society being undertaken in the Island during the present year. In our first President's Opening Address sixty-one years ago, he asked the question: "Who are the Vẹddás, and whence came they ?" This has been answered from time to time in the Journals of this Society and in other publications by able Members of the Ceylon Civil Service and Scientists like the brothers Sarasin, Virchow, and others. But I do not think that any one will say finality has been reached. Professor Virchow only dealt with second-hand material, never having visited Ceylon, and he was most earnest in closing his Paper in 1885 as to the duty of this Society and all who could help in Ceylon. His words given in our Journal are: "May the zeal of the observer know no flagging, that, before the utter extinction of this already much-depleted race, the language and customs, the physical and mental constitution of the Vẹddás, may in all particulars be firmly established."

And in respect of one of his points, he remarks: "New researches and further material would seem to be required before a definite conclusion can be arrived at."

The Bishop President, in his Address that same year, emphasized the need of further observation, thinking that some of Professor Virchow's conclusions might stand in need of correction. Other investigators who have done work personally in Ceylon have urged on this Society, the Museum Officers, and other Powers-that-be to do all in their power to obtain, before it is too late, "information which in a few years will be unobtainable." One observer concluded that within the present century it might almost be impossible to find a real Vẹddá in Ceylon. It will be remembered, too, that Sir E. F. im Thurn, in his closing Address in September, 1904, remarked: "Far too little has yet been achieved in the direction of Anthropology, and the cave-dwelling Vẹddás might well receive more attention." That being the case, it may be asked, what has been done since 1885–86, towards what Professor Virchow and others urged on us ? I fear little or nothing. Under these circumstances I am sure you will learn with much interest the contents of a letter I received by a recent mail from Dr. Haddon, F.R.S., of Cambridge University, one of the leading anthropologists of the day. He writes: "We have recently appointed

Mr. A. R. Brown, B.A., Trinity College, as the first Anthony Wilkin Student in Ethnology, and he proposes to study the Psychology and Sociology of the Vẹddás. Mr. Brown is thoroughly trained in all methods of experimental psychology suited for field work, and no one who has not had such a training can hope to do that kind of investigation with sufficient accuracy to satisfy the requirements of students at home. Further, Mr. Brown has learnt from Dr. Rivers and myself methods for conducting investigations into the sociology of primitive peoples. So much of the work done by those who have not learnt the proper methods is unsatisfactory and incomplete, and ought to be done over again. What Science now demands is accurate, detailed, and exhaustive work ; all this requires training, and cannot be picked up by any one in the field. In addition, Mr. Brown has studied physical anthropology and other subjects that will be of use to him. I write all this to satisfy our Ceylon friends that we are sending out a thoroughly competent person for this class of research. Further, Mr. Brown is a very cultured man, for not only has he taken a first class in the Moral Science Tripos, but he has a wide knowledge of literature. He is a young man with a brilliant future before him, and I sincerely trust he will be afforded every facility that can be granted to him, for I feel certain he is worth it. Any further information you desire I shall be most happy to supply. He hopes to start in about ten weeks' time.'' Dr. Haddon wrote about the middle of February, so that Mr. Brown, if he does come, should soon be here. Unfortunately, the question of "ways and means" may just possibly prove a hindrance at the last moment, as his travelling scholarship is not a rich one ; but I trust any difficulty may be got over, and I feel sure anything that His Excellency the Governor and the officers of Government of all ranks, the Members of this Society, and others interested in the Vẹddás can do to promote Mr. Brown's investigation, or to render him needful assistance, will be readily accorded.*

Work to be done ; Suggestions to Members.

Our Vice-President, Mr. J. P. Lewis, has been calling public attention through the Press to the need of a compilation for Ceylon similar to that published by the Indian Government on "Indian Monumental Inscriptions"—Vol. III., being "List of Inscriptions on Tombs or Monuments in Madras," by Julian James Cotton of the Civil Service, having appeared from the Government Press a few months ago. If Members and others in different parts of the Island assisted Mr. Lewis in getting the inscriptions copied, I have no doubt His Excellency the Governor would aid us in the printing and publication.

So long ago as 1884 the then President (afterwards Sir John F. Dickson) suggested that an interesting Paper, read by Mr. Ievers,

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* Unfortunately the Ceylon Government did not see its way to give encouragement or aid for Mr. Brown, and so he went on to the Andamans.—J. F.

might be developed by some Member of the Society into a continuous account of the history of the *Tooth-relic* since its arrival in Ceylon in 310 A.D. This remains to be done.

Then, again, the late learned Mr. James Alwis's unfinished work has never been taken up, and we have yet to see an adequate and complete history of Sinhalese literature.

In this connection it may be remarked that the Committee on Oriental Studies are anxious to have a text book on the Philology of the Sinhalese language and another on the Archæology of Ceylon.

I know how big a subject and large an undertaking are opened up when I ask what has become of the "Sinhalese Glossary Committee," for which our Bishop President did so much. It would be well if we could persuade his brother, and successor in the Diocese, to join our Society and to take a part (for which, as an accomplished Sinhalese scholar, he is so well fitted) in a new "Glossary Committee," towards the fulfilment of the adequate Sinhalese Dictionary, which all our scholars desiderate.

The translation for our transactions of that part of Valentyn which treats of Ceylon has yet to be accomplished; perhaps it may be done after Mr. Donald Ferguson has finished his present translations for our Society.

A very minor but interesting question to be answered is, By which Sinhalese King was the canal between the Kelani river and Negombo lake—alluded to by Jesuit priests in 1613—constructed? Mr. Donald Ferguson says he cannot tell. Is there any reference in the old books to help us? The Government Archivist tells me there were six principal kings between 1500 and 1600 A.D. (the period when it must have been cut), apart from inferior kings. He thinks Don Juan Dharmapala (1542–1584) to be the most likely to have made the canal.

Some day we may hope to see a new edition revised, corrected, and brought up to date of the most charming and instructive book ever written about Ceylon, namely, the two volumes by Sir J. Emerson Tennent, published over forty years ago. The editor and reviser will find much information to help him in our Journals, notably in the Paper demonstrating that the Chinese invaders fought the Sinhalese King at Kotté and not at Gampola; that Sirivardanapura was not the modern Kandy, but a town six miles from Dambadeniya, on the road between Kurunégala and Negombo; and that the Portuguese first appeared at Colombo rather than Galle.

A new and judiciously edited reprint of Robt. Knox's ever-interesting book, embodying all the errata which he himself supplied, and giving notes identifying the places mentioned as far as possible, would be a useful work. Mr. Donald Ferguson has collected a good deal more of information about Knox since his pamphlet on the subject appeared.

An up-to-date "Gazetteer of Ceylon," utilizing so far Simon Casie Chitty's work of seventy years ago, and still more Sir Archibald Lawrie's admirable "Kandyan Gazetteer," would be useful.

It will shortly be desirable to have the very excellent index, so ably compiled as a labour of love by Mr. J. F. W. Gore for Journals I. to LXI. (that is, up to 1890), of our Journals and Proceedings continued to the present time.

I am quite of the opinion that, so far as funds permit, the Society ought to go on reprinting past Journals that may have got out of print. An accession to our membership would enable this the more readily to be done. Some years ago, indeed, it was proposed to ask the Bengal Royal Asiatic Society for permission to reprint as part of our transactions the valuable Papers contributed to that Society's Journal by the late George Turnour. But I think we ought first to be sure of making available to new Members or other purchasers all the past Journals of our own Society.

Our field of work may be narrowed by the multiplication of so many different agencies—private as well as official—which take up the different branches of science and study. But there is plenty left for the Members to do if they only follow, in all reverence and humility, the pursuit of truth and the elucidation of what remains within the full scope of the Royal Asiatic Society of Ceylon.

Portuguese, Dutch, and early British Maps.

A series of copies of Dutch maps of the whole or parts of the Island and plans of the towns have lately been procured by the Ceylon Government from The Hague, and are now, some of them, in charge of the Surveyor-General and some of the Government Archivist. I have been favoured with lists of the same, which it is well to put on record :—

List of Dutch Maps in Surveyor-General's Office.

927	..	Map of Ceylon (one section only).
929	..	Do. Giant's Tank.
930	..	Do. do.
931	..	Do. do.
932	..	Do. do.
933	..	Do. do.
934	..	Do. do.
935	..	Do. Kalutara District.
936	..	Do. Salpiti Korale.
937	..	Do. Alutkuru Korale.
938	..	Do. Panadure.
939	..	Do. Trincomalee District.
1,014	..	Do. Trincomalee.
1,071	..	Do. Galle.

Besides the above, there are in office one ferro-gallic copy of a map of Karachchi, one folded map of Jaffna, and one folded map of the Island.

List of Maps with the Government Archivist.

941	..	Map of old Colombo.
942	..	Do. Siege of Colombo.
944	..	Do. Colombo.
946	..	Do. do.
948	..	Do. do.
950	..	Do. do.
952	..	Do. Fort of Colombo.
953	..	Do. Environs of Colombo.
954	..	Do. Environs of Fort of Colombo.

List of Maps and Plans with the Government Archivist.

(1) Plan of Colombo, *circa* 1656.
(2) Plan and Chart of the Environs of Colombo, *circa* 1750.
(3) Chart of the Fortress of Colombo, of the Pettah, showing the situation of the Lake and the surrounding land. Prepared by Captain Foenander in 1785.
(4) Portuguese Map of Colombo.
(5) Plan of the Castle of Colombo and the Pettah, 1681.
(6) Plan of the Castle of Colombo, 1697.
(7) Map of Colombo and its Environs, without date.
(8) Map of the Jaffna Peninsula, 1720.

Maps.

I have also been favoured from the Surveyor-General's Office with the loan for this evening of a map prepared in 1719 for the then Dutch Governor, and which deals mainly with districts in the south-west maritime coast, coloured fully where occupied by the Dutch, and with a red line to indicate the limit of the territory taken from the Kandyan ruler and more or less within Dutch influence. The map refers mainly to cinnamon cultivation, and the divisions growing the finest are specially shown, while little circles in red indicate the villages occupied by the Chaliyas when engaged in peeling. Dutch maps of Ceylon are not uncommon; but there is scarcely anything of this kind appertaining to Portuguese times. The Government Archivist reports: "I have among the maps in my possession an old rudely drawn one of Colombo with the names in Portuguese. This I believe to be a map of the Portuguese times. I have not seen any other of the period, although I have an idea the Museum has some very old maps."

This plan of Colombo in Portuguese times has been lent for this evening, and is now before you. Though, undoubtedly, a Portuguese plan, many Dutch words are inserted in it. It is very interesting, as showing how far the fortifications of Colombo at the time extended,—quite out to Kayman's Gate and embracing all the Pettah, which, indeed, to this day is known as the old city. It is also interesting for the number of churches shown (one on

the site of the present Pettah Burial Ground), and altogether for its quaint look. Had there been time this map ought to have been engraved for the forthcoming Paper on the Portuguese in Ceylon. The Honorary Secretary, Mr. Joseph, exhibits from his office an old Portuguese sketch (doubtless enlarged) of the Colombo Inner Harbour, Customs House, and other buildings, which may have been taken from the more detailed map or perhaps a little later.

From Mr. D. W. Ferguson I have got the loan, on purpose to exhibit here, of the only copy he has heard of being available, of the illustrated map, prepared by Mr. Charles Wynne Payne, to accompany a book on "Ceylon, its Products, and its Capabilities, &c.," published in 1854 in England. The illustrations show types of different sections of the Sinhalese, Tamil, and Moormen, with some attractive views of scenery, of the elephant, coffee in fruit and flower, &c. This map, published fifty years ago, is specially interesting because of the author having, at so early a date, boldly drawn the lines of railway which he thought ought to be constructed in order duly to develop the Island. Beginning at Galle he ran a coast line, not only to Colombo, but on to Puttalam and Mannar and over the Mannar Island facing Adam's Bridge, ready for the connection with India. Then, this coast line was continued to Jaffna; and was then led diagonally across country to Trincomalee. Thence, the line connected across country with Kandy and ran on to Colombo. Another line from Kandy ran direct to Batticaloa, ignoring intervening mountain ranges! It will be observed that Mr. Payne never anticipated the necessity which has carried our railway system up to 6,200 feet and down into the heart of the Uva Principality—the most wonderful mountain railway of 160 miles from Colombo to Bandarawela, in some respects, that can be found on the surface of the globe.

8. The Hon. Mr. John Ferguson, C.M.G., President, then read the following Paper.

THE COCONUT PALM IN CEYLON: BEGINNING, RISE, AND PROGRESS OF ITS CULTIVATION.

No. 1.—From earliest Times to 1660 A.D. or the close of the Portuguese Occupation of the Maritime Provinces.

By the Hon. Mr. John Ferguson, C.M.G.

The Coconut Palm has been the subject of several Papers included in the Journals of this Society. In the very first number, published in 1845, there is a Paper "On the Ravages of the Kuruminiya or Coconut Beetle," by J. Capper. The same beetle is referred to by Edgar Layard in the fourth issue of the Journal a few years after, in the course of a sketch on the Natural History of Ceylon. Again in Journal No. 5 the brothers J. G. and W. S. Taylor of Batticaloa contributed an interesting Paper "On the Manufacture of Sugar from the Juice or Sap of the Coconut Tree." In 1853 Mr. A. O. Brodie of the Civil Service contributed a statistical account of the Districts of Chilaw and Puttalam, in which reference is made to topes of coconuts along the sea coast, the total of the palms in the two districts altogether being then estimated at 950,000, covering about 12,000 acres. Then in 1882 we had brief references to the coconut palm from Ibn Batúta's account of his visit (in 1343) to the Maldives in the Paper translated for us by Mr. Albert Gray. And, finally, there is a reference to this palm in Johann Jacob Saar's Account of Ceylon in 1647–1657, translated for the Society by Mr. Freudenberg, Vice-President, in 1885. The traveller there speaks of "the many and beautiful trees called coconut trees" in the Island, and details some of the ways in which they are utilized; while he also mentions

that the numerous monkeys "do much damage to the trees." [Mr. Geo. Wall in his Papers on an Introduction to a History of the Industries of Ceylon, vol. X., No. 37, 1888, makes no reference to the coconut palm.]

But nowhere throughout the Proceedings and Journals of this Society extending over a period of sixty years is there information afforded on a subject which, we might consider, should be of special interest to its members, namely, the first appearance and gradual spread, through cultivation, of the coconut palm in Ceylon. Unlike cinnamon, which is found growing wild as a tree in the jungles of the interior, the coconut palm (*Cocos* nucifera*, the Pol-gas or Pol-gaha of the Sinhalese) is not indigenous to the Island. All that the late Dr. Thwaites, F.R.S., in his "Enumeratio Plantarum Zeylaniæ" says of this palm under "Habitat" is :

* Dr. Trimen mentions that "Cocos" is from the Portuguese name Coco or Coquo, given to the fruit from a fancied resemblance to a monkey's face. Marshall quotes Mr. Booth's Analytical Dictionary : "The three holes at the end of the shell give it the appearance of the head of a monkey." But he himself considers Coco is derived from the Greek word Kocos, a seed, nut, or shell. Baldæus, in his account of the idolatry of the East Indian Pagans, mentions how Ixora [Ísvara] turned the head of a man (beheaded by her) into a coco tree, "whence it is that the Indians say that the print of a man's face was fixed in the coconut." Early European writers up to the 10th century speak of it as "the nut of India," a term used by Robert Knox in the 17th century. Mudaliyár A. Mendis Guṇasékara informs me that the Sinhalese word "pol" is considered a pure original Sinhalese word. He also writes : "Maharuk or máruk, another ancient Sinhalese word for coconut, literally means the great or chief tree, and indicates that it must have been in the Island in great abundance from a very ancient date."

[The derivation of the name of the nut from Portuguese *coco*, "bugaloo," rests on the statement of Barros (Dec. III. III. vii.) and Garcia da Orta (*Col.* 16), whose books were both published in 1563. Barbosa (1516) says : "We [Portuguese] call these fruits *cocquos*." But the anonymous writer of the voyage of Vasco da Gama (1498-9) speaks of *coquos* as if the name were the ordinary one, though the Portuguese had never seen the palm or fruit before this voyage (see Count Ficalho's remarks in his edition of Garcia da Orta's *Colloquios*, i. 247-50). See also *Hobson-Jobson*, s. v.

The word *pol* is derived by Professor W. Geiger (*Etym. des Singh.*) from Sanskrit *puṭa*, "funnel-shaped, hollow space ;" Páli *puṭa*, *puṭi*, "vessel ;" and he adds that in Sanskrit *puṭodaka* is coconut, lit. "having water in its hollow (fruit)."—D. W. F.]

"Commonly cultivated throughout the warmer parts of the Island." The late Dr. Trimen, F.R.S., in his "Handbook to the Flora of Ceylon," is more explicit, his statement being: "Universally cultivated throughout the low-country, especially near or on the sea coast; but not wild." A very experienced Ceylon coconut (as well as cinnamon, coffee, and tea) planter—Mr. W. B. Lamont, who first came to the Island in 1841, and still survives near Ratnapura—gives the following reasons, as the results of his observations in different districts of the Island, why the coconut cannot be regarded as indigenous:—

"We do not find in the coconut tree, as it appears in Ceylon, the characteristics of an indigenous plant; we do not find it growing to maturity, and producing its seeds in the midst of the other natural growth; but wherever Nature resumes her sway and maintains it for a few years on land in which this palm grows, we see it pine, cease to bear fruit, and ultimately die off; the neighbourhood and agency of man seem necessary not only to its propagation and well-being, but to its existence. It is only found as a cultivated plant; starved and neglected indeed it may be, but never totally abandoned to Nature for a long period of years."

Again, as Tennent so well puts it:—

"The presence of the coconut palm throughout Ceylon is always indicative of the vicinity of man, and at a distance from the shore it appears in those places only where it has been planted by his care. The Sinhalese believe that the coconut will not flourish 'unless you walk under it and talk under it'; but its proximity to human habitations is possibly explained by the consideration that if exposed in the forests it would be liable, when young, to be forced down by the elephants, who delight in its delicate young leaves.

"In the deepest jungle the sight of a single coconut towering above the other foliage is, in Ceylon, a never-failing landmark to intimate to a traveller his approach to a village. The natives have a superstition that the coconut will not grow out of sound of the human voice, and would

die if the village, where it had previously thriven, became deserted."—*Tennent, vol. I., p. 119, fifth edition.*

Then again Sir Samuel Baker, after eight years of wanderings in Ceylon jungles, remarks:—

"Groves of coconut trees towering over the thorny jungles often become monuments sacred to the memory of an exterminated village, and wild elephants generally overturn (ownerless) coconut palms, luxuriating in the succulent tops." *

De Candolle—I suppose, the greatest authority on the subject—places the original habitat of the coconut palm in the Eastern Archipelago, somewhere in the neighbourhood

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* On the other hand, Simon Casie Chitty (in his "Ceylon Gazetteer," 1833) has no doubt about the coconut palm being indigenous. Here is how he introduces the subject:—

"Among the trees indigenous to the Island (if we except cinnamon, which furnishes the greatest item of its commerce) the claims of the coconut tree appear to predominate. Such is the benefit which this tree confers on the natives, that it is celebrated in song by the ancient bards; and one of them [whether Siṇhalese or Tamil is not mentioned] thus elegantly expresses the quality of its fruit in a Sanskrit stanza:—

Usaggra uásé nacha pakshí rájá [1]
Jalanta tárí nagato na méghá
Subbrahma chárí nacha chandro máya
Trínétr dhárí nacha Iswaránám. [2]

It resides on high—yet it is not the king of the birds;
It yields water—yet it is not the raining cloud;
It is white—yet it is not the moon;
It has three eyes—yet it is not Iswara.

[1] The Garuda, a bird sacred to Vishṇu, and consequently worshipped by his votaries. It is the Pondicheri eagle of Brisson, and its origin and history form the subject of one of the eighteen Puránas.

[2] Iswara is one of the mystical names of Síva, who is represented with three eyes."

Mudaliyár Guṇasékara reminds us that the coconut is mentioned in the great Indian epic *Mahábhárata*; and the Sanscrit *dákshiṇátya*—one of the names of the palm—literally means "native of the south." The "Materia Medica" of the Hindus compiled from Sanscrit medical works makes mention of various medicinal properties and uses of the coconut. The Mudaliyár adds that the name of the coconut tree in Tamil (*tennei*) seems to mean the southern tree, this tree having been brought, according to tradition, from Ceylon. So also says Dr. Caldwell in his grammar the Dravidian languages; but this is quite consistent with the view that the coconut originally came to Ceylon from the farther south-east.

of Sumatra and Java, and surmises that nuts floated thence both east and west—eastwards to the islands of the Pacific and the coast of Central America, and westward to Ceylon and India and the east coast of Africa. He considers that the introduction of the coconut into Ceylon, India, and China does not date back beyond 3,000 years; but that it floated by sea to the coasts of America and Africa at a more remote epoch. The native Sinhalese tradition that locates the earliest specimen or grove of this palm in the neighbourhood of Weligama, on our southern coast, is in strict accordance with what might be expected under De Candolle's theory. [A glance at the map of Asia would seem to show how readily coconuts could float from Sumatra to Ceylon. After the eruption of the volcano Krakatao in Java, in August, 1883, the south-east shores of Ceylon were invaded by tidal waves carrying ashes and other *débris*.] The tradition is that a king of Ceylon was a leper, or afflicted with some skin disease, and that he (Kusta Rája) was cured by sea-bathing and the milk of the coconut, or the use of its expressed oil. The legend goes on to say that the king found no people where he found the coconut palm of his dream, as if to testify to its introduction through nuts carried across the sea from Sumatra and taking root on the sea coast near Weligama.*

* The affinity of a great majority of the genera (represented on our Ceylon south-west coast) is distinctly Malayan as opposed to Indian.—*Trimen*. Curiously enough to Trimen's remark "Coconut cultivated throughout the tropics, the origin is not known," Sir Joseph Hooker adds: "Indigenous according to Kunz in the Cocos and Andaman Islands." But Dr. Henry Marshall, Deputy Inspector-General of Army Hospitals, writing in 1836, says: "It is remarkable that the coconut tree has never been introduced into the *Andaman Islands*, although it is very extensively cultivated in the Nicobar Islands, which are within 30 leagues of the little Andamans." Evidence, I believe, has been afforded within historic times of the coconut taking root of itself after floating across the sea; but a curious case of prematurely jumping to a conclusion occurred in 1890 to a distinguished botanist, who wrote to the London weekly, *Nature*:—

Self-Colonization of the Coconut Palm.

The question whether the coconut palm is capable of establishing itself on oceanic islands, or other shores for the matter of that, from seed cast

The fullest version I have seen of the "Traditional account of the original discovery of the coconut tree, by an ancient Siṇhalese Prince of the Interior of the Island of Ceylon" is

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ashore, was long doubted ; and if the recent evidence collected by Professor Moseley, Mr. H. O. Forbes, and Dr. Guppy, together with the general distribution of the palm, be not sufficient to convince the most sceptical person on this point, there is now absolutely incontrovertible evidence that it is capable of doing so, even under apparently very unfavourable conditions. In the current volume of *Nature* (page 276) Capt. Wharton describes the newly-raised Falcon Island in the Pacific ; and in the last part of the Proceedings of the Royal Geographical Society Mr. J. J. Lister gives an account of the natural history of the island. From this interesting contribution to the sources of the insular floras we learn that he found two young coconut palms, not in a very flourishing condition, it is true ; but they were there, and had evidently obtained a footing unaided by man. There were also a grass, a leguminous plant, and a young candle-nut (Aleurites) on this new volcanic island—a very good start under the circumstances, and suggestive of what might happen in the course of centuries.—*W. Botting Hemsley* (*Nature, April 5, 1890*).

This was answered in the following issue :—With reference to Mr. Hemsley's note on this subject to *Nature* (page 537), I regret to have to inform him that the two young palms found on Falcon Island were placed there by a Tongan Chief of Namuka, who in 1887 had the curiosity to visit the newly-born island, and took some coconuts with him. This information I received from Commander Oldham, who had been much interested at finding these sprouting nuts at some 12 feet above sea-level and well in from the shore of the Island, but who found out the unexpected facts in time to save me from making a speculation somewhat similar to Mr. Hemsley's.—*W. J. L. Wharton* (*Nature, April 24, 1890*).

A writer in the *Journal of the Indian Archipelago* for 1850 observes that the tendency of the coco palm to bend above the sea, causing its fruit to drop into the water, appears to account for its extension to the numerous islands and atolls to which the nut is floated by the winds and tide. The little island of Pulo Merga off Sumatra, not a mile round and so low that the tide flows over it, is of a sandy soil and full of coconut trees, although at every spring tide the salt water goes clear over the island—so fond is the palm of the sea and salt.

"Essentially littoral," says Dr. Hartwig, in his *Tropical World*, "this noble palm requires an atmosphere damp with the spray and moisture of the sea to acquire its full stateliness and growth ; and, while along the bleak shores of the northern ocean the trees are generally bent landward by the rough sea breeze, and send forth no branches to face its violence, the coco, on the contrary, loves to bend over the rolling surf and to drop its fruits into the tidal wave. Wafted by the winds and currents over the sea, the nuts float along without losing their germinating power, like other seeds which migrate through the air ; and thus, during the

in the *Ceylon Miscellany* for July, 1842. A much more concise statement (which I give as a note) was sent to me some years ago by the late Mr. W. N. Rájapakse, Proctor of the Supreme Court.*

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lapse of centuries, the coco palm has spread its wide domain from coast to coast throughout the whole extent of the tropical zone. It waves its graceful fronds over the emerald isles of the Pacific, fringes the West Indian shores, and from the Philippines to Madagascar crowns the atolls or girds the sea-border of the Indian Ocean. But nowhere is it met with in such abundance as on the coast of Ceylon, where for miles and miles one continuous grove of palms, pre-eminent for beauty, encircles the 'Eden of the Eastern Wave.' Multiplied by plantations and fostered with assiduous care, the total number in the Island cannot be less than twenty millions of full-grown trees [the estimate of 50 years ago.—J. F.]; and such is its luxuriance in those favoured districts, where it meets with a rare combination of every advantage essential to its growth—a sandy and pervious soil, a free and genial air, unobstructed solar heat, and abundance of water—that, when in full bearing, it will annually yield as much as a ton's weight of nuts—an example of fruitfulness almost unrivalled even in the torrid zone."

* THE TRADITION RESPECTING THE INTRODUCTION OF THE COCONUT INTO CEYLON.

(By the late Mr. W. N. Rájapakse, Proctor, Supreme Court.)

1. Kusta Rája (so called because he was afflicted with a cutaneous distemper) is the first person whose name is associated with coconut cultivation. He was a provincial king or prince in the midland parts of the Island. His disease having baffled the skill of his physicians, he was going about seeking a cure. On the beach of the sea coast somewhere near Weligama he found a coconut tree growing there and bearing fruit. The tree is supposed to have grown from a nut washed on shore from some foreign land. He drank the water of the nut either out of curiosity or by advice, and probably repeating the dose he got cured. This induced him to make a plantation of coconuts in the vicinity of Weligama. The result having proved beneficial to man, his image cut out of the solid rock was placed by the people of the place to perpetuate his memory.

2. Kusta Rája is believed to have lived after the conquest of the Island by Wijaya, and there are reasons to suppose that the coconut was known in Ceylon in the time of our first king.

3. The worship of certain gods, devil-dancing, and *bali* or invocation of the flowers were observed in Ceylon in the time of Wijaya and before that, and in all these three things the coconut plays an important part. In worship of gods the oil of the nut is used for lighting the lamps, and it is preferred to all other oils, except scented oils. In devil-dancing

Curiously enough, the *Maháwaṇsa* (the ancient Siṇhalese history of Ceylon) does not contain nearly so many references to the coconut as it does to the palmyra palm, probably

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and *bali* a coconut is placed at the feet of the patient, and the devil-dancer concludes the ceremony by imploring that the ailments of the patient may descend to the coconut.

4. The invocation consists of the repetition of a number of verses which are herewith enclosed. This poem was composed by Totagammuwe Srí Ráhula, the Shakespeare of Ceylon, who by the way was a contemporary of the Bard of Avon, though they lived in different countries and were unknown to each other. In the commencement the poem sets out that the coconut was imported into Ceylon to be placed at the feet of Wijaya on the occasion of a *bali*, intended perhaps to avert the evils of his ingratitude to Kuvéṇi and murder of her people. According to this poem the home of the coconut was beyond seven seas. Then it goes on to describe the different kinds: the king-coconut, the scoert-husked* coconut, the diminutive coconut, and the *tembili* or the first-mentioned kind, being the one from which the other kinds sprang. Before this poem was composed in Siṇhalese it is believed that the same existed in Sanskrit, like most of the *mantras* or charms used in devil-dancing, but it was rendered into Siṇhalese and versified for facility of learning it by heart and to please the patient by its melody. This poem bears on it the impress of antiquity and is full of poetic genius and fire: no one now living can compose poetry like this, I think. This poem is repeated throughout Ceylon.

5. If this statement of importation of the coconut be true, this is a new and important fact, and Kusta Rája must at once be deprived of the credit of being the first finder of the nut and the honour be given to whom it is due. In this connection it is interesting to be reminded that the coconut tree flourishes best in that part of the Island where Wijaya reigned.

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2. අසිරන් තැඹිලි දෑ නා
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* "*Scoert-husked* coconut" puzzled me somewhat; but I am inclined to think "*scoert*" stands for the Dutch *zoet*, sweet. It is this description of coconut which I believe Mudaliyár Guṇasékera translates *Navase* (see page 9). *Navase*, I know, is a kind of coconut with a sweetish husk which, when tender, is eaten with great relish by the villagers.—*R. G. Anthonisz.*

because the latter, flourishing in a drier region, was better known at that time in North Ceylon and in India. Tennent finds an explanation in the fact that the *Mahâwansa* was

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8.	සරියට තුමමස ගියතැන ඉසිරා	ති
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	පිරියට මීමැසි බඹරෙනදදෙ	ති
	සරියට පොල් පස්වගයක් පලග	ති
9.	පලමුව රන්තැඹිලියනන් පොල්වෙ	ති
	දෙවනුව ගොන්තැඹිලියනන් පොල් වෙ	ති
	තුන්වෙනු නවිසිද බොදිරිණන් වෙ	ති
	සමසක් ගියතැන පොල්ගෙඩි මෝර	ති
10.	පොලවේ මිහිකත ගසමුල වැසෙ	ති
	මහකෙලනාරජ කඳමැද වැසෙ	ති
	නාපති සූරපති කර බඩ වැසෙ	ති
	විස්නුද සක්රජ ගෙඩියෙ වැසෙ	ති
11.	තුන්නෙත් ගනදෙවි කිරුළිස ඇඳි	නා
	දුන්නෙත් මේ පොල් ගනදෙවි විසි	නා
	පන්තිස් යාගය මතුරෙ දෙස	නා
	පොල්ගෙඩියට හැම දෙසය බසි	නා
12.	පලමුව ඉසිවර මැවූ උපති	න්නේ
	කැපූ තරම ගනදෙවි කුමරු	න්නේ
	ඉසිවර දෙවියො නෙත් තුනදු	න්නේ
	එරන්තැඹිලි නරලොවට උප	න්නේ

written by residents in the interior of the Island, while the coconut palm grew along the sea coast. One shrewd surmise why the *Maháwanṣa* has so little to say about the

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13. ඉසිවර ලොගොසින් ගනිඳු ඉසකඩාලා ගැසුනෑ නේ
පුරදර විත් එහිස අරගන ගැසිය තුන්ගවු පමනි නේ
එමසර සක් රජුගෙ උයනේ එහිස රන් තැඹිලියළ නේ
පැහැසර එනෑඳු උයනෙන් පැමිනි පිරිපත දුරැළ නේ

The translation was made for me some years back, at the instance of Mr. H. C. P. Bell, C.C.S., by the late learned Chief Translator to Government, Mudaliyár B. Guṇasékera, and runs as follows :—

Translation.

1. In by-gone days a king-coconut could not be had when King Vijaya wanted one to put his noble feet upon (on the occasion of a ceremony intended) to avert a severe calamity.

2. On inquiry he was told that a king-coconut of golden colour might be had in a country on the other side of the Seven Oceans. He procured it in the following manner.

3. In order to remove the calamity it assumed the form of Ganésa (a Hindu god) typified by Nalikéra (a term for coconut in general). I am going to give an account of the origin of the golden *tembili* (king-coconut).

4. When a question arose as to who would go to fetch the *tembili*, the great Tera (Buddhist priest) Anada immediately brought and gave it.

5. At the end of seven days from the coronation of the wise Ganésa, born in the womb of Queen Irugal (who lived) in a country beyond the Seven Seas, the germ was seen.

6. Ganésa was defeated in a battle and his head fell in an extensive forest. Sakra, with his divine eyes, observed it in an instant and enclosed it with a strong fence.

7. It (the head metamorphosed into a coconut plant !) grows daily and attains height, with flowers of a cubit in length. Its young shoots become green and rustle before the wind.

8. At the end of full three months the flowers burst open with pedicles loaded (with tender fruit) at the tips. The bees alighting with joy make a noise on them. The tree bore five kinds of coconut.

9. The *first* was " ran-tembili " (king-coconut of golden tint), the *second* was " gon-tembili," the *third* " navisi," *fourth* " ƙodiri " (the *fifth,* not specified). After six months the fruits ripen.

10. The goddess of the Earth lives at the foot of the tree ; Mahakela, the snake-king, at the middle of the trunk ; the elephant-king and the god-king (Sakra) at the top ; while Vishnu and Sak-king live within the nut.

11. Ganésa, the three-eyed god, wearing a crown on his head, has given this coconut. By the efficacy of the incantations now used in

coconut, hazarded by the late Mr. H. Nevill of the Civil Service, is that the practice of toddy-drawing after a time, and its distillation into spirit, would prejudice the priestly historians against the palm and its cultivation.

The very earliest references to the coconut in the *Mahá-waṇsa* are more or less legendary, the first especially, when we are told in chapter XXV., page 98 :—

" During the battle between Duṭugemuṇu and Elála (about 161 B.C.) Gotha (one of the former's warriors) is said to have seized a coconut tree and Mahasona (another warrior) a palmyra tree — with which they slaughtered the Damilas."

The next, from the same chapter, page 140, is quoted by Tennent as the very earliest mention of the coconut. It is simply mentioned as being known in Rohuṇa to the south, 161 B.C.; and again, the milk of the small red coconut is stated to have been used by Duṭugemuṇu in preparing

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connection with the 35 *yagas* (sacrifices or religious ceremonies) may every misfortune come down to this coconut.

12. In the first place, the eminent sage brought (it) into existence. The divine Prince Ganésa cut it up. The divine Íswara (Siva) gave it three eyes. Hence the appearance of golden king-coconut in the world.

13. Íswara went and broke the head of Ganésa, Sakra picked up this head and threw it up to a height of 3 *gaw* (12 miles). Then it became *ran-tembili* in Sakra's beautiful pleasure-garden : (hence) the present calamity has been removed.

[The usual nonsensical language of native charmers and kapurálas and kaṭṭaḍiyas (god-priests and demon-priests).—B. G.]

To another Siṇhalese gentleman still in our midst, we are indebted for the following : " The earliest mention of coconuts occurs in a story known as the 'Kuweni Hella.' It is stated there that Wijaya was afflicted with a dire skin disease and was roaming about in despair when he came across some fruits fallen under a tree which grew wild, which he ate, being quite unaware that it was wholesome, and discovered its wholesome properties, and that this fruit was the king-coconut. The date of this compilation and the author are unknown. One thing is certain, that when the compilation was made the tradition was prevalent in the Island, that at the date of the Wijayan invasion coconuts grew wild on the coast of Ceylon, and that neither the indigenous Yakka population nor the invading Aryans of Northern India knew the use of it."

cement for building the Ruwanweli Dágaba (*Maháwansa*, chapter XXX., p. 169).*

But the strange fact (remarks Tennent) is that notwithstanding these and other very early references nothing is said of the coconut as an article of food, nor is the palm given in the list of fruit trees to be planted, before 1153 A.D., Prakrama I. (*Maháwansa*, chapter LXXII.).

But before we come to this date we have the passage in chapter XLII., first brought to light by the late Mr. H. Nevill, C.C.S., which records how King Agrabodhi I. about 589 A.D. caused "a coconut plantation of three *yojanas* (about 36 English miles) in extent" to be formed, probably between Dondra and Weligama, and so it is surmised that his statue was cut out of the rock near the Weligama Viháré as a memorial of the king who introduced coconut planting into Ceylon.

This is doubtless the *very first* record of the formation of a *regular coconut plantation* in Ceylon; but that there must have been many palms growing before this time on the southern coast, and more especially around the port of Galle, we know from independent authority. Even Ælian, the Roman Historian, so far back as the middle or end of the 2nd century speaks of the sea coast of Ceylon as covered with palm trees (possibly referring to palmyras in the North and coconuts in the South). Chinese writers of the 5th century—when Galle was a chief port for the exchange of trade between East and West—mention "coconuts" and "arrack" (distilled

* "Philalethes" (Dr. Robt. Fellowes, M.A.) in his summary of Sinhalese history has a curious statement, apparently from Valentyn, but not traceable in the *Maháwansa*. It runs: "Muta Singa Raja (the Mutasiva of the *Maháwansa*, who reigned 60 years) planted in the wilderness a great grove of coconut trees to which he gave the name of Mahamuna." In chapter XI. of the *Maháwansa* we are told the King Mutasiva formed the delightful royal garden Mahámégha (so called because of an unseasonably heavy fall of rain just as it was being laid out) which was provided in the utmost perfection with every requisite, and adorned with fruit- and flower-bearing trees of every description;" but no mention is made of coconut, nor indeed is any fruit specified at all.

from the coconut palm) as produced in Ceylon. Elsewhere in the same century the coconut is spoken of as the palm tree that bears "the great Indian nut;" and curiously enough Robert Knox, 1,200 years later, writes of the same palm as if it belonged to India rather than Ceylon.* Writing in 520 A.D., Sopater described Ceylon as surrounded by a multitude of exceedingly small islets (referring to the Maldives) "all containing fresh water and coconut palms."

Henry Marshall (Deputy Inspector-General of Army Hospitals in Ceylon about seventy years ago), who published a Monograph on the Coco Palm in 1834 (2nd edition, 1836), begins by stating: "The earliest notice of the coco tree which the author has seen is contained in an account of the travels of two Mohammedans in India and China in the 9th century." This reference seems to have been chiefly to arrack, and was about 810 A.D.

The fact is that a very backward part of Ceylon up to 1000 A.D. or later was the south-west coast, where the palm grew; the people seem to have been of the aborigines or Veddás, so primitive were their ways, and any trade was in the hands of the Moors, who up to the beginning of the 16th century controlled all commerce,† but these

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* "Here are also of Indian Fruits, coker-nuts"—*Knox*, page 28 (edit. 1817); and that is all he has to say, although he gives a long account of the areca, talipot, jak, kitul, cinnamon, &c.

† This is what Tennent says: "During the middle ages, when Ceylon was the Tyre of Asia, these immigrant traders (the Moormen) became traders in all the products of the Island, and the brokers through whose hands they passed in exchange for the wares of foreign countries. At no period were they either manufacturers or producers in any department; their genius was purely commercial, and their attention exclusively devoted to buying and selling what had been previously produced by the industry and ingenuity of others. They were dealers in jewelry, connoisseurs in gems, and collectors of pearls; and whilst the contented and apathetic Sinhalese in the villages and forests of the interior passed their lives in the cultivation of their rice lands, and sought no other excitement than the pomp and ceremonial of their temples, the busy and ambitious Mahometans of the coast built their warehouses at the ports, crowded the harbour with their shipping, and collected the wealth and luxuries of the Island, its precious stones, its dye-woods, its spices, and ivory to be forwarded to

same Mahommedan traders do not seem to care to mention the coconut or arrack, and for good reasons. The celebrated traveller Marco Polo, about 1300 A.D., speaks of the people in some parts of Ceylon as having for "their drink coconut toddy" or "wine drawn from trees."* This use of the palm is sufficient to explain why so little is made of it by the pious Buddhist writers of the *Maháwaṇsa*, as also by Mahommedans, equally zealous in abstention from intoxicants.

To return now to the *Maháwaṇsa*, we find that in chapter LXXIV. (page 214) the following passage occurs, giving the coconut a special position among the fruit-bearing trees planted by order of one of the greatest of Siṇhalese kings :—

"He (Prákrama Báhu, 1164–1197 A.D.) also adorned both sides of the road with fruit-bearing trees, as the king-coconut, plantain, areca, coconut, and such like, and with water jars filled with bunches of beautiful flowers, and with many kinds of banners and flags, and with lamps, censers, and such like."

Then of another great king, much given to travel and to make his ministers travel too in order to keep such roads

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China and the Persian Gulf." Again : "The Siṇhalese mode of trading with the Chinese, Arabs, or Moormen long continued precisely the same as that adopted by the Veddas of the present day, namely by barter, the parties being concealed from each other, the one depositing the articles to be exchanged in a given place, and the others, if they agreed to the terms, receiving them unseen, and leaving behind what they give in return."

* Edrisi, the most renowned of the writers on Eastern Geography who wrote in the 12th century, in his account of Ceylon, mentions that the islanders cultivate rice, coconuts, and sugarcane ; although the only exports he gives are precious stones, crystals, diamonds, and perfumes. A Chinese author so late as 1211 A.D., in speaking of the trade and products of Ceylon, only specifies "Cardamoms ; cinnamon, coarse and fine ; and mangrove." And even in 1611 the trading report is of cowries, cinnamon, pepper, gems, and elephants as obtainable in the Island. But may this indifference not be explained by the bulky nature of the nut, even when unhusked, and ignorance at the time as to any special value of the oil beyond its local use ?

and bridges as then existed in repair—Prákrama Báhu II. (1240–1275 A.D.)—we find that he is said to have thought within himself, saying :—

"Great indeed his (Minister Dévapatirája's) piety, for once he prayed that he might become a Buddha, and planted a coconut, having earnestly prayed and resolved (that some sign should be shown him that his desire would be fulfilled), and lo, there opened up three buds from the three eyes thereof." And the king ordered his minister (among other things)—"At the Bhímatittha Viháré, where the King Nissaṅka planted an orchard, do thou likewise, in my name, lay out a large garden full of coconut and other fruit trees."

Then as the outcome of the king's thought it is recorded in the same chapter (14th verse) :—

"Thence this great minister proceeded to the port of Bhímatittha. And there he built a bridge, eighty-six cubits span, at the mouth of the Kalanadi* river ; one of about 100 yatthis† span at the village Kadalisena ;‡ one of 40 yatthis span over the Salaggama§ river ; and one of 50 cubits span over the Salapadapa‖ river. Thus did he build these and other bridges at divers places where it was difficult to cross over ; and likewise also he made numerous gardens and halls for preaching and the like, and did even give away much arms and hold feasts (in connection herewith).

"Afterwards this great minister of the king formed a large coconut garden, full of fruit and fine shade, and gave it the famous name Prákrama Báhu ; and it extended from the Bhímatittha Viháré (Bentoṭa) unto the ford of the Kalanadi (Kalu-gaṅga), a space of about one yójana in width.

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* The Black river, Kalu-gaṅga.

† A yatthi is equal to seven cubits of two spans to the cube.

‡ Kehelsen, Kehel-lenáwa ?

§ Salgamu-gaṅga.

‖ Salruk.

"And when he had caused the great forest Mahálabujagaccha* to be cut down altogether and rooted up, he made a fine village thereon and planted a large grove of jak trees near it."

This shows that a coconut plantation was formed in the 13th century between Kalutara and Bentoṭa "one yójana" or 12 English miles "in width" (really in length) along the coast as it extended from the Bentoṭa Viháré to the ford on the Kalu-gaṅga. (The distance of the road between Bentoṭa and Kalutara in the present day is a little more than 11½ miles.)

The next mention is in the 90th chapter, which is as follows: "He also gave for the benefit of that Piriveṇa a village named Salaggama near the bank of the river Gimha (Gin-gaṅga), and in that delightful village of Titthagama (Toṭagamuwa) he formed a grove with 5,000 coconut trees." This was in the reign of Prákrama Báhu IV., who was surnamed Pandita Prákrama Báhu, whose seat of government was Kuruṇégala, and reigned in 1295 A.D.

There are two further references to the coconut in the *Mahávaṅsa*; but as these are so recent as the 18th century, they will come in more properly into the second division of my Paper, which is to embrace Dutch and British times.

The slow progress made in the cultivation of a palm so pre-eminently beneficial, in purely Siṅhalese times, is no doubt accounted for by the seat of monarchy and authority being (for the most part) so far in the interior, and population congregated chiefly in the north-central and central districts, while the south-west coast was at that time comparatively sparsely occupied.† During several centuries, even after the important plantations formed by order of their kings, the Siṅhalese people, we may suppose, did not

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* Mádelgasvanaya.

† King Prákrama Báhu sent in the 12th century to reduce the South of Ceylon.

do much to extend the cultivation of the coco palm beyond what might be needed for the supply of their own families. Indeed they had no object or special inducement to do so; for the produce could not be carried very far inland (in the absence of roads) with the means of transport at their command, and there is no evidence to show that the nuts, oil, or arrack were exported much before the end of the 15th century. Still by this time we may take it for granted that not only the people on the south-west coast from Kalutara round to Dondra Head, but also many of the villagers farther north and farther inland had begun to realize the value of the coco palm. To Mudaliyár Simon de Silva, the learned Chief Translator to Government, I am indebted for references which bear out the view that coconut gardens had been formed by this time in the Western Province even up to the banks of the Kẹlani-gaṇga. I append in a note the references given by the learned Mudaliyár to classical works other than the *Maháwaṇsa.** A Chinese writer who describes Ceylon about the year 1413 A.D. writes of "the coconut which they have in abundance supplying them with oil, wine, sugar, and food."† It must have been about this time that the enterprising Moormen who commanded all the foreign commerce began to turn the coconut to account. At first undoubtedly, being Mohammedans, they would have nothing to do with arrack as an intoxicating spirit, and not much was at the time known of the value of the oil, while

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* 1. In the 71st and 76th verses of the Girá Sandésa, a poem written in the 15th century, reference is made to coconut gardens in the Pânaduré and Kalutara Districts.

2. In the 107th verse of the Paravi Sandésa, written about the same time, mention is made of a coconut garden beyond Balapiṭiya.

3. In Kovul Sandeṣa references are made to coconut gardens in the Southern Province.

4. In the 42nd verse of the Sẹlalihini Sandésa of Toṭagamuwa, who flourished in the reign of Prákrama Báhu VI. (1415 to 1467 A.D.), reference is made to coconut trees growing on the bank of the Kẹlani-gaṇga.

† "Ceylon Literary Register," vol. IV., 1889-1890, page 118.

the nuts were far too bulky a freight, in proportion to value, to be carried like cinnamom, gems, or silk all the way to Arabia or up the Red Sea for transport overland to Europe. But evidently a market nearer home, in the North-West of India was discovered; for, although the South of India may have had palms enough of its own* to make Robert Knox (160 years later) speak of the coconut as an Indian rather than Ceylon fruit; yet further up, beyond Bombay and along the Cambayan coast, the coconut produce of Ceylon found a ready market. This I gather from the very first experience of the Portuguese at Colombo recorded in Gaspar Correa's history of the doings of his countrymen in India and Ceylon during the first half of the 16th century.† For instance, we are told of Dom Lourenço de Almeida's arrival in 1506—that "as he entered the harbour there were many vessels (Moor) which were loading cinnamon and small elephants, in which there is great traffic to all parts, chiefly Cambaya, and in this port they were also loading green coconuts and dry ones, from which is extracted oil, and much *arequa*, all of which is much prized in Cambaya; also masts, yards, and planks, Ceylon having a great supply of good wood." Then later on we read that the Sinhalese king (then at Kóṭṭé) sent the Portuguese Commander "a present of provisions for the whole fleet, consisting of abundance of fowls and figs (really plantains) and coconuts, which are all eaten with the shell on, and sweet oranges and lemons (limes)." And on Lopo Soares' departure in 1518, as a farewell gift, the king sent him "six rings of sapphires (worth 1,000 cruzados) and six small elephants (a fathom in height, easily shipped), with great abundance of eatables for the fleet, and especially so many coconuts that they piled

* That there were many coconut palms in Malabar when the Portuguese came to India we know from Varthema (1510) and Barbosa (1516), both of whom call the coconut *tenga* (Malayalam). See *Hobson-Jobson*, s.v. "Coco." —D. W. F.

† "Ceylon Literary Register," vol. III., 1889, page 133.

on the shore those that each inclined to load, and even then there were many over."*

The next reference we need quote is from the record of his experiences by the first Englishman who visited Ceylon. This was Ralph Fitch, who touched at Colombo in March, 1589, on his way from Bengal to Cochin, and who reports in the account of his travels: "This Ceylon is a brave land, very fruitful and fair; but by reason of continual war with the king thereof, all things are very dear. The provision of victuals for the Portuguese cometh out of Bengal every year." He speaks of the people as "black and little," and adds: "Their houses are very little, made of

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* In "The Thousand and One Nights" or "Arabian Nights' Entertainment" (Lane's translation), written about 1475–1515 A.D., there are some amusing references to coconuts, no doubt gained from the experience of Mohammedan travellers in previous centuries. One occurs in the "Fourth Voyage" of Es Sindebad of the Sea, where he and companions got cast away among "a magian people" whose king was a ghoul, eating human flesh; in addition to bringing strange food to fatten and stupefy them, they gave them "coconut oil" to drink, and also anointed their bodies with the oil, and all perished save Es Sindebad, who loathing, could not eat this food, and who got so emaciated as not to be worth the eating. Secondly, in the "Fifth Voyage," after his experience of "The Old Man of the Sea," on getting to the City of Apes, he was befriended by a man who gave him a bag to fill with pebbles and to go forth with a party, all similarly laden, to a wide valley having lofty trees which no one could climb, and also many apes which at the sight of the strangers ran up the trees, evidently coconut palms. For, on the men pelting the apes with the stones, the apes responded by plucking off the nuts and flinging them at the men, and in this way the latter collected a great quantity of coconuts; and Es Sindebad did this for many days until he was able to sell a large quantity of nuts, "the price of which became a large sum in my possession." (To do this, the price must have been very different from that recorded for the Maldives 100 years later of 400 coconuts per larin, or equivalent of 8*d.* sterling.) This country from the context must have been the Malay Peninsula or Sumatra; for, in returning to the Persian Gulf it is told they passed "by an island in which are cinnamon and pepper"—evidently Ceylon. And in the next or "Sixth Voyage," Es Sindebad, after an extraordinary fashion, came to "Sarandeeb" (the Arabic name for Ceylon), which he describes as to situation and area very fairly, and mentions much about its minerals and gems and lofty mountains and trees with spices, but not a single reference to coconut or any palm all the time he was there; while, finally, the king sent him away with rich gifts (gems, &c.) to his own king, Kaleefah Haroun Er-Rashud.

the branches of the palmer or coco tree, and covered with the leaves of the same tree."

In view of the export trade in coconuts which the Portuguese discovered immediately on their arrival, in view also of the abundance of coconuts gathered no doubt from gardens in the Kóṭṭé and adjacent districts along the Kelani-gaṅga, nay probably from the neighbourhood of Colombo itself—while we know that the coast from Kalutara to Galle and on to Dondra Head was covered with the palm 400 years ago, as it is to-day—it is most astonishing that there is little or no mention of the coconut by the otherwise full and careful Portuguese writer Ribeiro, whose manuscript was presented to the King of Portugal in 1685. The areca (betel-nut) and talipot palms are freely mentioned; but the coconut scarcely at all. This would seem to show that the Portuguese never had much export trade in coconut produce;* that they esteemed it as of less importance than cinnamon bark, and the arecanut—both, of course, much more valuable at the time, in proportion to bulk, a matter for consideration in days when the biggest of their ships (small brigs and barques) would be deemed unequal even to a coasting trade in the present day. In the account of the arrival of the Dutch Admiral J. van Spilbergen off the south-east coast of Ceylon in 1602 it is mentioned that as they approached a bay they "found a great grove of coquos trees;"† and the French traveller Pyrard (1601–1605) gives a very full description of the coconut palm and its different products,‡ while he also reports having seen as many as 100 ships loaded with coconuts at the Maldives

* On the other hand, Barros, describing Ceylon (III., II., i.), says:—"It has great palm groves, which is the best inheritance of those parts; because, besides the fruit thereof being the common food, these palm trees are profitable for divers uses; of which food, called coco, there is here great loading for many parts." In III., III., vii., describing the Maldives, he treats at length of the coco and its uses. See also Linschoten, chap. 56 (partly taken from G. da Orta).—D. W. F. [Doubtless the shipments were for Indian and other Asiatic ports and not for Europe.]

† *Query*, Arugam Bay, see "Ceylon Literary Register," vol. VI., p. 316.

‡ "Ceylon Literary Register," vol. V., 1890-1891, p. 300.

(doubtless for Cambay and Persian ports); while 400 nuts were in these islands sold for a larin, a coin of about 8*d.* sterling or 50 cents of our rupee in value. (The Maldives have maintained a continuous export trade in coconuts—as their staple product—for, probably, 500 to 600 years at least. Percival records how early in the past century a ship from the Maldive Islands touched at Galle, which was entirely built, rigged, provisioned, and laden with the produce of the coconut palm.) Although such a Portuguese authority as Ribeiro took so little notice of the coco palm, we know from other contemporary writers that its cultivation was, by the beginning of the 17th century, attended to round many villages in the interior as well as on the coast. An interesting reference to this period is found in the diary of a Jesuit priest (Father Manoel Barradas) who travelled in 1613 with other priests as far inland as Seven Kóraḷés.* They were welcomed at several towns and villages, notably at Mattégama,† "capital of the Seven Corlas" (then an important town, "10 leagues from the coast," apparently situated about two miles from Giriulla between the Mahá-oya and Deyahandula) with decorations along the roadsides "of tender leaves of palms, hanging at one place and another cocos and bunches for those of our company to help themselves to them at their will," and so at some other villages on their way back to Madampé and Chilaw; but it must be noted that there is no mention of the palm growing at Madampé, Kalpiṭiya (Calpentyn), or Mannár at that time. It is of further interest to quote two passages from this Jesuit writer referring, first to coconut palms at Colombo in 1613, and secondly to palms generally in the Island :—

"As the Portuguese in the time of the kings of Ceilaõ possessed nothing outside the walls, on account of sieges being frequent, the same city served them as a palm-grove,

* See "Monthly Literary Register," vol. IV., 1896, page 129 *et seq.*

† Mattegama, in 1613 the then capital of Seven Kóraḷés and "a large town well laid out in streets," is now a poor little village, the change being possibly due to its malarious situation.

there not being a palm therein that had not been planted, even on the hill,* above the stones, as is even now seen ; and the goodness of the soil and its coolness allows of all this. So that even now, after their being cut down (and they are going on every day cutting down many palm trees), the least that is visible is the city. This makes it a little sombre and melancholy, although inside it is becoming beautified with many and good dwelling-houses which look like palaces ; and outside with many country-houses which have been and are being built with splendid houses and large enclosures ; and they are already getting near to the river Calane, which is close upon a league."

Again : "There are in Ceilaõ all the varieties of palm trees that are distributed over the other parts of India, to wit, the White Trefolins,† the Cajurins,‡ Nipeira§ or Date-palms, but these wild ones ; because though they yield fruit it is not fit for food. There are the Talapates, which bear a leaf so large, and united after the manner of the bat's wing, that of one alone is made an umbrella which can shelter three or four persons together from the sun and the rain. There are lastly the cultivated ones, which bear such large cocos that they are two and a half spans in circumference, particularly in Mateigama. Among the cultivated ones there is one variety in Ceilaõ which is not found in any other place ; nor have I heard it spoken of until now. In our Castle of Columbo there is a palm tree whose bark, leaves, new and old, fruit in little lanhas‖ and afterwards cocos, always have a yellow colour, like that of gold;¶ and it may well be that

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* St. Sebastian.—D. W. F.

† Kitul?—D. W. F.

‡ Areca ?—D. W. F.

§ See *Hobson-Jobson*, s. v. "Nipa." The *Nipa fruticans*, not the Date-palm, as the writer seems to imply.—D. W. F.

‖ Vieyra's Port. Dict. has "Lanha, s. f. (in Ethiopia), the fruit of the cocoa tree when it is tender and green." I do not know what the origin of the word is ; but *cf*. Siṇh. lá, unripe, young, immature. From Tannilankáy = unripe fruit.—D. W. F.

¶ The "King-coconut" is, of course, referred to.—D. W. F.

this is the branch of which the poet speaks: *Aureus et simili frondescit virga metallo.* I say this, because Virgil says of it, that it was the offering of Proserpina: *Hoc sibi pulchra suum ferri Proserpina munus instituit.* And of these palm trees, which many call royal from the beauty of the colour, but of which the Father Nicolao Paludano, of our Company, who travels about those parts, writes that with more reason they might be called *Luceferinas*, since the fruit is used by the heathen Chingalàs only for offering to the devil."

There is also a reference by this Jesuit priest to "Canals" —forty years before the arrival of the Dutch—which is worth quoting, though of no bearing on our immediate subject:—

"Near Columbo the Fathers embarked on a canal* by which they entered into the river Calene, and going down the river they proceeded into another canal as narrow as shady, so that the oars, although they were very short, could scarcely fulfil their office, and for a good distance the trees which intertwined their branches served them as a protection from the sun, until they came out into some level cultivated fields over which it was pleasant to the sight to gaze. By this they went as far as Negumbo, which is six Chingalà leagues. This canal was artificially made by the king when he was at war with the Portuguese; because the principal internal trade of the Island being by the river Calene, and its mouth being near Columbo, our people easily stopped it by sea; wherefore he diverted it by means of this canal, which is of no little convenience."†

This shows that canal communication between Colombo and Negombo was established by a Kandyan king (probably Don Juan Dharmapala, 1542–1584) long before the time of the Dutch, who usually get the credit of all our canal systems in Ceylon.

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* St. John's Canal, probably.—D. W. F.

† The Muturájawila is doubtless the canal referred to. I do not know who was the king who constructed it.—D. W. F.

There is not much more to learn respecting coconut cultivation in the time of the Portuguese; and yet there is one reference dating from 1644–1649—seven to nine years before their final expulsion by the Dutch—which goes to show that if not valued by the historian or foreign merchant, the supreme importance of the palm as a food producer was duly recognized by the Portuguese occupants of the Island. We quote from Johann von der Behr's account of his experiences in Ceylon from 1644 to 1649* (he was a Cadet in the Dutch Service, and was attached to an invading army). It is where he describes the landing at Negombo and an island in front of it "on which stand more than 3,000 cocos or kochers trees," each tree bearing ten, twenty, or thirty small and large nuts, and later on he adds that from the branches, &c., of the palms, houses were made to accommodate 600 of the troops. The palm was for all uses, and he adds that "the Portuguese esteem the tree very highly, and say that if one shot a bullet through a tree and struck the heart (in consequence of which it would dry up) it was as if he had put a man to death."

Baldæus in his account of Ceylon, printed in 1672, should be able to show how the south-west and especially the north of Ceylon stood for palms at the time the Dutch arrived. He gives a very particular description of the different divisions, parishes, and churches in the Jaffna peninsula and islands; often refers to gardens with "Indian fruits" and "delicious vineyards," but seldom mentions the coconut. Of Maṇṇár island, he only tells us it abounds in fish, so that here, as at Negombo, is a great industry in drying and sending large quantities to other parts. He refers to the fertility of the Mántoṭa district in rice crops, and to the great mischief done by elephants which used to cross the river (lagoon) into Jaffna to feed upon the fruits of the palm trees, knocking these trees down. Recurring to the Jaffna churches, we are told of those at Changane, Paneteripo, and

* "Ceylon Literary Register," vol. VI., 1891-1892, page 82.

Batticotta as having behind "an orchard of cocoe and Portuguese fig trees, besides potatoes, bananaes," &c. Patchiarapalle was much infested with elephants, "by reason of the vast quantity of wild palm-trees* that grow here and afford food to the poorer sort of inhabitants, though the elephants threw down some hundreds every year, being very greedy after the fruit when it comes to maturity." This could scarcely be the coconut—evidently the palmyra. But in chapter XLVII., in referring generally to the people of Jaffna and the climate, Baldæus makes a statement which shows that to some extent at least the people cultivated coconuts. He mentions the eight months of dry weather when perhaps rain only falls three times, "which is the reason that they are obliged even to water the coco trees till they are six years old," and he afterwards refers generally to "Cocoes" in Ceylon. As regards the neighbourhood of the capital, here is a curious paragraph from Baldæus, referring to the beginning of the siege of Colombo: "The following day a certain Portuguese prisoner was brought into the camp; he was sent from *Milagre*, and had lived fourteen days upon grass and herbs in the woods."† This would seem to show there were no coconuts in the woods near Milagraya, and indeed we know Governor Van Imhoff in the next century had jungle felled along the route from Colombo to Kalutara in order, under the rules of *rajakāriya*, to have coconuts planted by the villagers.

We can now sum up the position of the coconut palm in Ceylon about the middle of the 17th century, when the Portuguese occupation of the Maritime Provinces came to an end. In the first place we may venture to say that the cultivation was almost entirely confined to the south and west of the Island. There is little evidence of the coconut palm growing along the eastern coast, at any rate above Arugam Bay

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* This is one of the translator's errors. The original has *palmeer* = palmyra.—D. W. F.

† See also chap. XXIV., under 19th October.

(Pottuvil) or Batticaloa ; and there cannot have been many gardens of palms in the north. Robert Knox on his escape in 1679 gives an account of the products of the "Malabar" country through which he had passed to the north-west coast, and of which he had learned by observation and report. He says : "The commodities of this countrey are elephants, hony, butter, milk, wax, cows, wild cattel : of the three last great abundance. As for corn, it is more scarce than in the Chingulays countrey ; neither have they any cotton. But they come up into Neure Caulava yearly with great droves of cattel, and lade both corn and cotton."*

From an account of the Jaffna peninsula in the Dutch times, when there were 150 villages (many more than in the time of the Portuguese), we learn these were all in the north of the peninsula ; for in the south forests prevailed, full of elephants and other wild beasts ; and so numerous and bold were the elephants that two of them waded across a lagoon near Jaffna and appeared in the streets of the town about the year 1660. We gather from this (and Baldæus) that the coco palms then cultivated were confined to certain villages in the north of the peninsula and a few in the islands. The palmyra was probably much more common. We take it, further, that up to this time the coconut had not been planted (unless a few here and there) at Maṇṇár, Kalpiṭiya, Puttalam, or Chilaw—indeed very few north of Negombo. Probably the Mahá-oya may be taken as the northern limit on the western coast ; although farther inland the coconut palm was found around villages north of that river, in the Seven Kóralés, and generally near all villages throughout what is now known as the Western Province. At the same time, we cannot suppose—seeing what afterwards happened in the time of Van Imhoff—that there was much cultivation between Colombo and Kalutara. There were certainly some gardens near Colombo, more particularly in the direction of Kóṭṭé and the Keḷani river as far inland as Sítawaka,

* Page 356, Robert Knox's "Historical Relation," edit. 1817.

but the great continuous extent of planting of which we are quite sure was from the Kalu-gaṅga, southward to Bentoṭa, and from thence to Galle and on to Weligama, Matara, and on to Dondra Head. At the same time it is unlikely that this belt extended far inland, save where village topes or gardens broke the continuity of the jungle or chena land. The map which has been prepared through the courtesy of the Surveyor-General and of Mr. Templeton of his staff, and to which we now call your attention, indicates by different colourings the successive stages in the advance of coconut planting in Ceylon, so far as we are able to judge, from the information and authorities laid before you. We begin with a small patch of dark green colour with bars round Weligama, indicative of the spot where the earliest nut or nuts floated ashore from Sumatra, took root in the sand and gave Ceylon its first coconut palm, perhaps 3,000 years ago. There must have been a good deal of planting of the nuts in the neighbourhood and at intervals in the country towards Galle long before King Agrabodhi, according to the *Maháwaṅsa* in 589 A.D., gave the order to form a plantation from Weligama to Dondra. For, as already mentioned, the Roman writer Ælian about the middle of the 2nd century of the Christian era, or say 160 A.D., mentions on the authority of travellers that the coast about Galle was covered with waving coco palms, and further he records the notable fact that the palm trees grew *in regular quincunxes as planted by skilful hands in a well-ordered garden.* So we give in a second colouring (light green) a sweep of country that must have shown palms to voyagers up to 500 A.D. Then comes the historical planting of King Agrabodhi, 589 A.D., coloured brown by itself, and equally distinguished is the plantation ordered by King Prákrama Báhu II. along the twelve miles of country between the Kalu-gaṅga and Bentoṭa, between 1240 and 1275 A.D., the colouring being light red. Before this time, however, there was planting (about 1100 A.D.) between Ambalangoḍa and Bentoṭa, for which we have put in a dark red colouring. About the same period, or a little later, there were also certain roadside

plantings of fruit trees (including the coco palm) by orders of King Prákrama Báhu the Great; but it is impossible to say with what success, especially as regards palms. Undoubtedly such kingly attention to this most useful of tree food-producers must have acquainted the people throughout many villages and districts with its value, and accordingly from the 13th century on to the middle of the 17th, when our observation closes for the present, the Siṇhalese throughout the low-country of the south-west, between Dondra Head and the Mahá-oya river, and in villages perhaps ten, twenty, or even thirty miles inland, as in Three and Seven Kóraḷés, became more and more alive to the value of a palm which so variously ministered to their comfort, entering into every part of their life as food, drink, light, fuel, household utensils, and building materials. We have accordingly added a sixth distinct colouring in sienna, for villages north of the Kalu-gaṇga in the Western Province, near Kóṭṭé, Colombo, along the Keḷani-gaṇga, indicating gardens planted up to 1450 A.D.; and finally the seventh colouring (neutral tint) covers planting done between the middle of the 15th and 17th centuries (up to 1660 A.D.), north of the Keḷani-gaṇga, about Negombo, in Seven and Three Kóraḷés, in a few gardens in the north of the Jaffna peninsula, and at Tangalla, Pottuvil, and Batticaloa. The wars which raged almost continuously for 150 years between the Siṇhalese monarch and the Portuguese must have sadly interfered with agricultural progress of any kind; and there was not the same strong inducement of a keen foreign demand which prevailed in the case of cinnamon and arecanuts, to induce a large export trade in coconut products. This trade indeed did not attract much attention till towards the end of the Dutch* and beginning of the British rule,

* I learn from Mr. Anthonisz, Government Archivist, that in the Instructions left for his successor by Governor Ryklof van Goens, in 1675, no reference is made to any trade in, or revenue from, coconuts, oil, coir, or arrack; although full mention is made of arecanuts, pepper, rice, elephants,

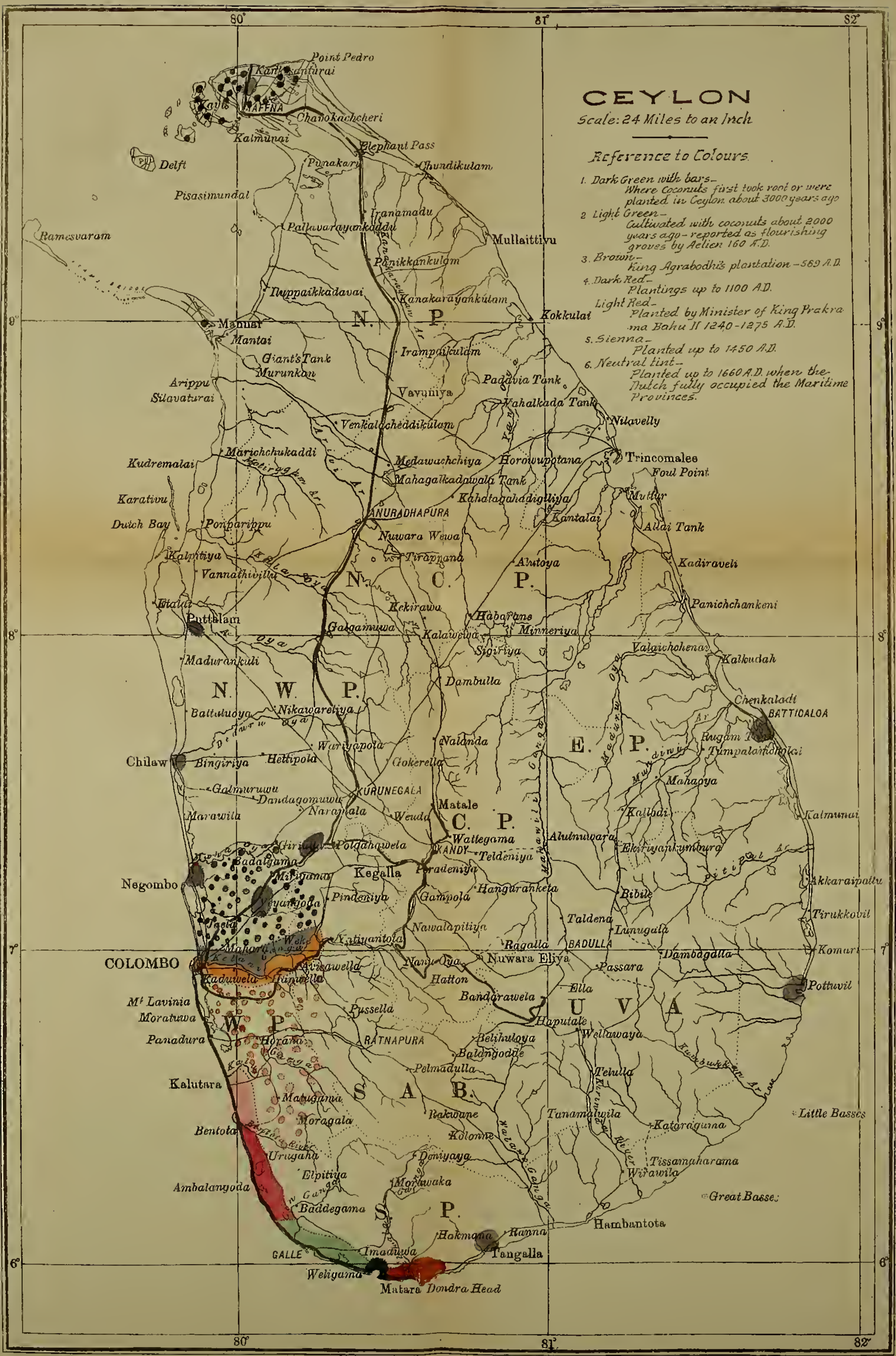

Photo-lith. S. G. O., Colombo. No. 55/06

NATURAL HISTORY [illegible]

notwithstanding the enterprise of the Moormen traders as shippers of nuts to Cambay and Persia so early as the 14th to 15th centuries. At the beginning of last century the estimate was that there were 10 millions* of coconut palms in Ceylon. One hundred and fifty years earlier a safe estimate would in our opinion be about 8 to 8½ millions; for, we do not think there was much extension of cultivation by the people in the latter end of the 17th and 18th centuries, for reasons which will be given in our second Paper covering the Dutch and British periods to date. As centuries rolled by, it must be remembered there was always work for the people

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and especially cinnamon. Twenty years later, by the year 1695, however, the Dutch rulers had discovered some value in coconuts as a source of revenue; and Jaffna cultivators were specially exempted from the coconut tax, because they supplied the leaves of the palm to feed the elephants belonging to the Government. But all this, with other interesting extracts Mr. Anthonisz can give from Dutch archives, belongs rather to the second part of my Paper.—Since writing the foregoing I have come across an Order in Council of the Dutch Executive in Ceylon, dated May, 1669 (translated by the late R. Van Cuylenburg, Esq., in a Paper for this Society's Journal, 1874, part I., page 69), which runs as follows:—"May, 1669.—The Council finding that the coconut plantation at Soute Tangh yields a revenue of not more than 1,260 rix-dollars per *annum*, against an outlay of 620 rds. per *mensem*, resolve on renting it out to the Burgher Louis Trumble (see Valentyn, *Ceylon*, 245) at 900 rds. per annum from the 21st June next to the end of February, 1671." The Government Archivist, Mr. Anthonisz, tells me that "Soute Tangh" must be a sort of hybrid equivalent (half Dutch, half Portuguese) for "Tanque Salgado," situated at Mutwal. Mr. Anthonisz writes: "*Tanque Salgado* is Portuguese for salt pond. The name is now applied to a pretty large tract of land in the northern suburbs of Colombo, below Fisher's Hill. It is evident the Portuguese either found such a pond, or made one, in the spot after their arrival here. But all traces of a pond have, I believe, now disappeared. In the oldest Dutch records the name is applied to a hamlet with a large population. I find it mentioned in a 17th century school thombu with other hamlets in the neighbourhood, such as *Horta Padre* (Priest's Garden), *Horta Juan Swaris* (Juan Swaris' Garden), *Goenswyck* (Goen's Retreat), *Horta Cadirane*" (Garden of Cadirane), &c. All the names are Portuguese except Goenswyck, which is called after the Dutch Governor Rycklof van Goens."

* Bertolacci in 1815.—Our estimate at the present time (1906) for all Ceylon is that there must be about 60 millions of coco palms growing, of all ages and conditions.

in replanting the area already occupied; for, although the coco palm is exceptionally long-lived, no one has ventured to put its productive bearing age at more than 100 years.

Discussion.

9. His Excellency the Governor invited remarks on the Paper.

Mr. C. M. Fernando referred to the archæology of the coconut. He would distinguish between the coconut of commerce and the special variety known as "the King coconut," a rarer and more precious variety, which was used for medicinal purposes. It was probably "the King coconut" that had attracted Kusta Rája's attention and cured him of his skin disease. The coconut was probably very much older in Ceylon. There was a Ceylon before Vijayo, just as there was a Rome before Romulus, and Generals before Agamemnon, and the coconut palm was probably much older than Kusta Raja. He said the Mahabárata and the Rámáyana mentioned the coconut palm, and the latter referred to its existence in Ceylon.

Mr. Ferguson pointed out that his argument was not at all based on the legend of the Kusta Rája; but that, according to the great authority of De Candolle, the dispersion of coconuts from Sumatra probably took place about 3,000 years ago.

Mr. Harward instanced the frequent way in which legends were created to account for misunderstood facts, and thought that Kusta Rája and the legend with him was probably of similar origin. He quite agreed with Mr. Fernando that there was a civilized Ceylon before Vijayo's time; and considering how much Ceylon was visited by traders from the North-West and Far East in very early times, he did not think the floating theory was necessary to account for the coconut being transferred and planted here.

His Excellency the Governor said that, before moving the vote of thanks, he felt it incumbent upon him as an archæologist to say a few words on the question raised by Mr. Fernando and Mr. Harward, and, after humourously referring to the very old legend of Ixora turning the head of a man into a coconut, as related in a note to the learned Paper before them, His Excellency proceeded:—Ladies and gentlemen, there is a very pleasant duty which devolves upon me, that of proposing to you a most hearty vote of thanks to our friend Mr. Ferguson for the treat that he has given us this evening. It is not often that the Society has such a treat as a Presidential Address, so teeming with most instructive matter, and at the same time a Paper by the same gentleman, so learned and full of interest as the Paper to which we have just listened.

In his Presidential Address Mr. Ferguson alludes to Polonnaruwa and the work that is being done there. Undoubtedly an immense amount of excellent work is being done at Polonnaruwa under the supervision of Mr. H. C. P. Bell. The excavations of the ruins have been suspended for a short time for the express purpose of enabling the Archæological Commissioner to make up his notes and bring his literary work up to the present time. It was impossible for him to continue the compilations of his work and at the same time carry on excavations, considering how extremely close personal supervision must be maintained by the archæologist over the work of excavation.

I was at Polonnaruwa not long ago, and while looking for one of the ruins, we lost ourselves in the woods. We wandered about for four hours and traversed several miles, and during the whole of that time we never took our feet off bricks which formed part of the buildings of the ancient city. That city must have extended over many miles, for, wherever we went, wherever we turned, we always found bricks, evidence that the place had been built over in the years gone by.

Mr. Ferguson has mentioned the zoological collection here. Well, ladies and gentlemen, there is a great difference between the very interesting collection in question and a really well-equipped zoological garden. But, in order to establish a zoological garden, one has to enter upon a very large expenditure. The matter was fully gone into last year and the year before. We found that the expenditure would be very great; and there were strong objections from many people against a large zoological garden being established in the vicinity. On the whole, I came to the conclusion that the present collection had better be left to the tender care of Dr. Willey to extend in due course, rather than to take his pets and place them in a zoological garden, where they might perhaps not be cared for and looked after as well as they are at the Museum.

There is one matter which struck me when Mr. Ferguson referred to the various directions in which Ceylon is advancing at the present moment. I was reminded of an interesting fact, a fact which is very complimentary to the Colony and its reputation for progress. To-day I had a letter from the Government of a Southern Colony. The letter informs me that they had come to the conclusion to help education there by giving two important scholarships on the results of their annual examinations; and having considered what was best to be done with those scholarships, they came to the conclusion that the soundest education for the boys would be to send them to the Technical College in Ceylon, and they asked me to give them information regarding the work of the Technical College, the fees, &c. The fact that such a decision has been arrived at by the Government of a Southern Colony is, I think, a very great compliment to this Island; and also, to a certain extent, an answer to some of the objections which people make from time to time against the work of the Ceylon Technical College.

Now, ladies and gentlemen, I have no doubt whatever that you will respond with acclamation to the proposal I make, to accord a hearty vote of thanks to the President, the Hon. Mr. Ferguson, for the admirable Address he has given us, for the interesting Paper on the Coconut with which he followed the Address, and for the pleasure with which we have listened to Mr. Ferguson.

Vote of Thanks to the Patron.

10. The Hon. Mr. S. C. Obeyesekere proposed a vote of thanks to their Patron, His Excellency the Governor, for the encouragement which his presence had given them. His Excellency had had an arduous day—a journey from Vẹligama, a busy meeting of the Legislative Council, and the business of the Colony—and it was a proof of his extreme interest in the Society that he was able to be there in spite of all.

Mr. Fernando seconded.

The President heartily supported the vote. In the Society's past records the name of Sir Arthur Gordon ranked foremost among Governors for the interest he took in the Society; yet, short as Sir H. A. Blake's term had so far been, he had already eclipsed the previous record by the warm personal interest His Excellency took in the Society, and his very frequent presence at their Meetings.

The vote was carried with applause.

GENERAL MEETING.

Colombo Museum, August 6, 1906.

His Excellency Sir H. A. Blake, G.C.M.G., Patron, in the Chair.

Present:

Mr. R. G. Anthonisz
Mr. T. P. Attygalle, J.P.
Mr. C. Batuwantudawe, Advocate
A. K. Coomaraswamy, D.Sc.
Mr. Peter de Abrew
Mr. W. A. de Silva, J.P.
Dr. W. H. de Silva, F.R.C.S.
Mr. C. M. Fernando, M.A., LL.M.
Mr. A. M. Gunasekera, Mudaliyar
Mr. I. Gunawardana, Mudaliyar
Mr. D. B. Jayatilaka, B.A.
Mr. P. D. Khan
Mr. S. B. Kuruppu, Proctor
Mr. G. B. Leechman
Mr. P. E. Murgappah
Dr. A. Nell
Mr. J. P. Obeyesekera, Advocate
Mr. P. T. Pandita-Gunawardana
Mr. E. W. Perera, Advocate
Mr. P. E. Pieries, M.A., C.C.S.
Mr. R. C. Proctor
Mr. F. C. Roles
Mr. E. S. W. Senáthi Rája, Advocate
Mr. G. W. Sturgess, M.R.C.S.V.
Mr. F. A. Tisseverasinha, Proctor
Mr. G. E. S. S. Weerakoon, Mudaliyar

Mr. G. A. Joseph, Honorary Secretary.

Visitors: 13 ladies and 24 gentlemen.

Business.

1. Read and confirmed minutes of last General Meeting held on March 16, 1906.

2. Mr. Joseph announced the election of the following Members since the last General Meeting:—

Life Member.—Don Solomon Dias Bandaranayaka, C.M.G., Maha Mudaliyar.

Ordinary Members.—Dr. J. W. S. Attygalle, M.B., C.M.; Mr. G. Gardner; Mr. F. A. Tisseverasinha, Proctor, S. C.; the Hon. Mr. A. Kanagasabhai; Mr. J. P. Obeyesekera, Advocate; Mr. G. D. Templer; Mr. P. Tudave Pandita-Gunawardana; Mr. G. W. Sturgess, M.R.C.V.S.

3. Dr. A. K. Coomáraswámy spoke on the following Paper by him, instead of reading it:—

SOME SURVIVALS IN SINHALESE* ART.

By ANANDA K. COOMARASWAMY, D.Sc.

I BEGAN the study of Kandyan arts and crafts and the kind of life that lay behind them, having a little knowledge of the art and life of mediæval England, but not much of early Indian life and art. I found that life in the Kandyan Districts a hundred years ago resembled in many ways the life of mediæval Europe, and one may gather from what remains of the social organization of that time a more vivid realisation of mediæval England than years of study in England alone would give. Thus, the village communities were still to the fore a hundred years ago, largely democratic and communistic in principle; in other respects, too, the *Nindagama* reminds one of an English Manor, the *Gamarála* corresponding to the Bailiff, and the *Vel-vidána* or village headmen to the English Præpositus. Moreover, there was no class of free agricultural labourers working for hire; all land not owned outright was held on a service tenure. Although there was no approach to political equality, the security of tenure and general stability of social relations were very marked; the caste system upheld the former, for men of high caste could not and would not own or receive lands to which a low caste man's service was attached; and it produced the latter by removing the possibility of social ambition. The vast majority of people cultivated the soil with their own hands; that

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* I use this term in preference to Kandyan, in order to avoid making unnecessary and misleading distinctions between different sections of the Sinhalese people; nevertheless most of my remarks apply only to the Kandyan districts, where alone Sinhalese art has been preserved in any quantity.

is still true even of the craftsman castes. The sight of many men working together in the fields or chenas and chanting over their labour recalls the "Faire feldeful of folke" of Piers Plowman. There was not much foreign trade, and that little was in the hands of Moorish *tavalam* merchants who brought their goods on pack bulls. The Siṃhalese, though in part a nation of skilful craftsmen, have never been a "nation of shopkeepers," and, like other Eastern nations, regarded it as a degradation to work for hire; wherein they did well, inasmuch as the hired labourer—whether an English farm labourer or a Civil Servant in India—can never have the absolute independence of a perfectly free man. Books existed only in manuscript form; even now a strange feeling of remoteness is felt when one hears that such and such a man owns some rare unprinted book of which perhaps few or no other copies remain. Then, too, hereditary craftsmen in many a prosperous village produced the beautiful and straightforward work of which no more than the wreckage now survives. So I was delighted by this revivified image of the mediæval England that was known and dear to me.

But after a time I began to see behind these obvious survivals and analogies of mediæval times the traces of still earlier days—survivals from a remoter period—habits of thought and tricks of craftsmanship that must have been handed down from early Aryan times, and can be traced back to early work in Northern India, whence history tells us the "Lion race" of Ceylon actually came; and patterns whose history is even more ancient.

We shall find that a study of the decorative forms surviving in Siṃhalese art tends to support the historical account of the Siṃhalese as a North Indian race, and of the subsequent intercourse between North India and Ceylon in the time of Aṣoka. We may remark also that the Kandyan village economy differed very little in principle from the village economy of Northern India two thousand years ago (see Rhys Davids, "Buddhist India," ch. 3, and Sir John Budd Phear, "Aryan

Villages in India and Ceylon"). Moreover, "the Bible and Homer and the Greek poets generally are full of idyllic scenes from the life of ancient Greece, Syria, and Egypt, which are still the commonplace of the daily life of the natives of India, who have lived apart from the corruptions of European civilization" (Sir George Birdwood). It will accordingly be obvious that all India and Ceylon are full of survivals of the past; but in the present Paper I shall try to trace only the history of some that are specially characteristic of Kandyan art. Siṇhalese art and culture have an especial interest and value, for in them may be found a survival of the Aryan past and of the "Early Indian" or "Indo-Persian" artistic traditions more free from later Puranic and Mohammedan influence than anywhere in India itself. Ceylon is one of those islands (other such are Iceland and Ireland) which have preserved in considerable purity an earlier stratum of thought and an earlier artistic tradition than any surviving on the neighbouring continents. For this preservation of what is elsewhere lost we owe these peoples much, for otherwise the world would be vastly poorer in interest and ideals. I shall now proceed to a more detailed comparison of the characteristics of 18th century Siṇhalese (Kandyan) art with the art of the Bharhut sculptures.

The sculptures of Bharhut are faithful pictures of North Indian life and thought—mainly Buddhistic, it is true, but essentially *Indian* none the less—in the second century B.C. The sculptures represent real Indian art at its purest and best before direct Greek influence affected figure sculpture, and will I hope inspire the "pre-Raphaelites" of the "Indian revival" of the future. Let us compare some of its minor characteristics with what may be seen in Kandyan mural paintings of the eighteenth century—*e.g.*, those at Danagirigala* and Degaldoruwa.† This comparison will be

* See Bell, "Report on the Kẹgalla District," p. 43.

† See Lawrie, "Central Province Gazetteer," p. 137.

made in both in respect of general style and of technical peculiarities.

All artists concerned primarily with *decorative* art are impressed with the necessity of filling evenly the space at their disposal, avoiding any undue appearance of relief, and emphasizing the decorative nature of the work. If we examine the Bharhut sculptures we shall see several examples of spaces occupied by sculptured lotuses, not an essential part of the design, but introduced to fill up the space and equalize the distribution of light and shade on the surface (see fig. 8 from Plate IX. of Cunningham's Bharhut Stupa). We find the very same lotuses used in just the same way in Kandyan paintings ; these rosettes or lotuses are called *mala* (flower), and are put in here and there wherever an unsightly gap would otherwise occur ; they have no organic relation to the rest of the picture (for examples see fig. 2 from Danagirigala and fig. 3 from Degaldoruwa)*. We may note in passing that similar rosettes are used in the same way elsewhere, as for example in early Greek painting (see Percy Gardner, "Grammar of Greek Art," fig. 45).

Amongst the lotus medallions of Bharhut which have parallels in mediæval Sinhalese work there are some in which the outer whorl of petals is replaced by cobra heads, all turned in one direction, right or left, around the centre (see figs. 4 and 5, Cunningham's Bharhut Stupa, Pl. XXXVIII). ; in others the same forms can be recognized, but the cobra heads are so much more conventionalized that recognition would be difficult without the other type to guide us (see fig. 6 from Cunningham's Pl. XXXVIII.). It is worthy of note that the evolution from cobras' heads to purely conventional forms had already taken place at Bharhut ; and the more conventional type alone survives in Kandyan art (see fig. 1 from wall paintings at Danagirigala ; the same form occurs

* See Lawrie, "Central Province Gazetteer," p. 137.

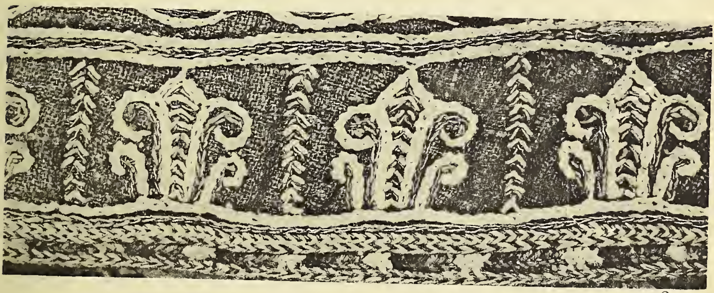
also at Degaldoruwa, Ridi Vihare, and elsewhere). The same conventionalized cobras' heads appear on a carved

Lotus ornaments, Bharhut & Ceylon.
1-3 CEYLON; 4-8 BHARHUT.

table in the author's possession and also in the border of an embroidered betel bag (Pl. I., fig. 3; see also fig. 17. It will

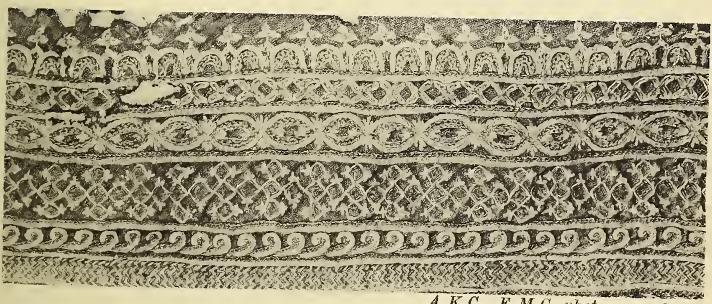
1.

B B
A A



2.

F F
E E
D D
C C
B B
A A



A.K.C., E.M.C. photo. 3.

PLATE I. DETAILS OF KANDYAN EMBROIDERY.

BRITISH MUSEUM
NATURAL HISTORY

be seen later that a form almost indistinguishable from this is derived from a conventional arrangement of lotus leaves or petals (palmette) (see figs. 7, 9, 11, &c., and Pl. I., figs. 1 and 2), but these are arranged symmetrically about a central upright line, while the cobra-forms are forms found in a continuous series of similarly oriented elements (see figs. 4–6 and Pl. I., fig. 3B).

If now we compare the Bharhut sculptures and the Kandyan paintings as regards style and treatment of the subject matter, we shall find that the conventions of the ancient and modern artists are close akin. The ancient method of "continuous narration" is equally characteristic of each, *i.e.*, the story is told by repeating the same characters again and again in the same picture or panel, performing successively the actions proper to the story. The whole picture also is brought into one plane, and there is little or no attempt at perspective. A delight in almost microscopic detail, as for example in the delineation of costume, feathers on birds, and the like, is apparent in both schools. The representation of trees is very characteristic; the sculptured trees of Bharhut and the painted trees of the Kandyan vihara have much in common. In both cases the tree is unmistakable—not by reason of a naturalistic realism, but in consequence of the prominence given to the distinguishing features, the emphasis laid, as it were, upon the ideal form of the tree. It is not any particular tree that is drawn or carved, but a representation of the generalized image of the tree in the artist's mind, based on previous impressions gathered almost unconsciously from many such trees seen by the artist. It is difficult to imagine the artist drawing direct from the model, human or vegetable; his style is traditional and conventional and represents, not individual things, but the notion of such things in general formed in the artist's mind. The human interest of such work is very great, we see the world through the very eyes of the Bharhut and Kandyan people in a way that no impersonal and realistic representation would enable us to do. After all, this is the

aim of all art—to awaken in the beholder emotion kindred to the artist's own—

> " For, don't you mark, we're made so that we love
> First when we see them painted, things we have passed
> Perhaps a hundred times, nor cared to see ;
> And so they are better, painted—better to us,
> Which is the same thing. Art was given for that."

We must not, however, think that these peculiarities of style in early art are deliberate ; they are just the natural result of the artist's attempt to picture things as he sees them. We may gather from such art, and from the art of Mediæval Europe, a notion of the Aryan workman's childlike seriousness and simplicity that cannot fail to touch us. On the other hand, we find in Mongolian, especially in Japanese, art what appears to be an original and spontaneous impressionism tending rather to superficiality than seriousness. The Aryan or Semitic artist drew what he knew or imagined, the Mongolian drew what he saw.

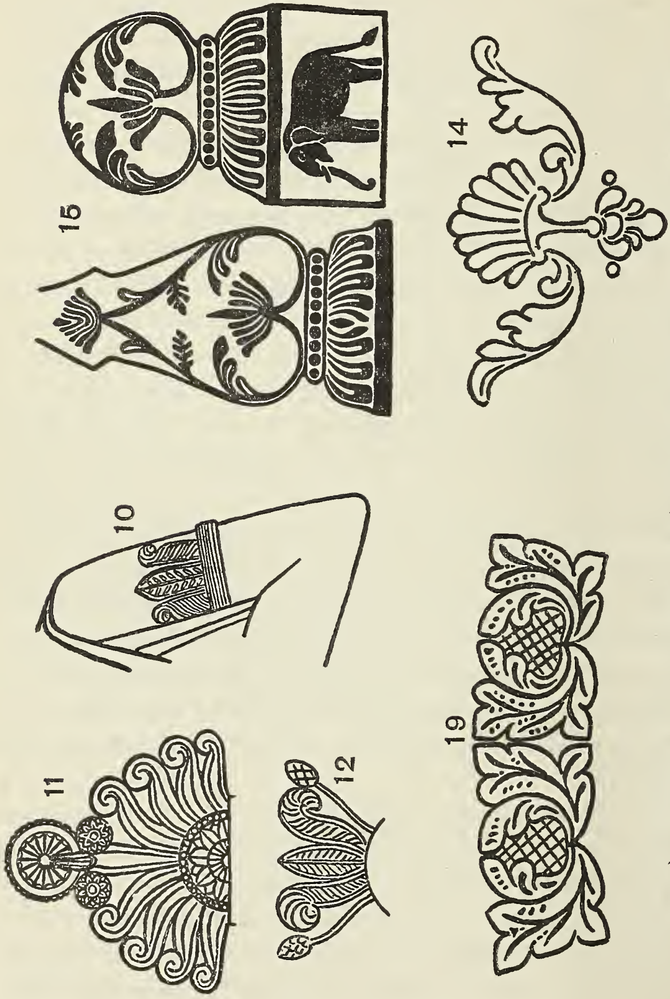
Things are otherwise amongst the civilized, sophisticated nations of modern times, where the artist is surrounded by examples of every sort of "style," and there can be no one national style appealing equally to all men ; nor is it possible that the realistic, or impressionist styles which most directly represent the tendencies of modern life in its mechanical and superficial aspects, can have the seriousness and calm to be found in the less conscious and often also less technically perfect art of earlier periods, when the social structure was not in a state of rapid evolution, but remained for long periods relatively stable. The modern artist then has to choose his methods with the deliberate intention of expressing himself in the particular way desired, and must use his mind and brain in *deliberately* avoiding what is unsuitable to his purpose or to the kind of work in hand. All this the primitive artist does unconsciously. Now that the Kandyan artist is no more, it is well to lay some stress on the survival, in eighteenth century work at least, of this absence of self consciousness, and the presence

of that serious idealism which appears to me to be associated with Indo-Aryan art in general.

All this has a bearing on the history of Siṃhalese art. We have seen therein a survival of the conventions and ideals of the early Indian or Indo-Persian school; and now we may refer briefly to the Sigiri paintings (neither these, nor Kandyan mural paintings are really "frescoes") considered from this point of view. The Sigiri paintings are as different from the Kandyan in style as are those of Ajanṭa from the sculptures of Bharhut. The impressionist element in them is equally foreign to the art of Bharhut and to the art of the Siṃhalese. We do not find in these paintings of Ajanta and Sigiri (in spite of the grace and elegance of the latter) that love of fine detail and appreciation of clear form and line that are seen in Kandyan paintings and Bharhut sculptures. These considerations alone appear to me sufficient to prove that the Sigiri paintings were not executed by "Kandyan" artists; it is impossible to believe that the Sigiri artists can have been either the lineal descendants of painters of the early Indian school, or the ancestors of those of the Kandyan school. I can hardly doubt that a school of mural painting existed at Bharhut, and that it was in style and feeling close akin to the work in stone (itself a replacement of earlier work in wood); and it is with some such early school of mural painting rather than with the work at Ajanṭa or Sigiri, the Kandyan paintings must be associated.

We must now return to the more detailed study and comparison of particular patterns. Perhaps the most striking survival that I know of is that of a particular type of armlet. On Plates 21–23 of Cunningham's Bharhut Stupa will be found figures of various male beings, wearing the heroic garb of India, viz., turban, shawl, and dhoti; all wear, beside other jewellery, a peculiar armlet (fig. 10), consisting of an ornamented band supporting ornamented flat plates shaped like a "Fleur de lys" or "Prince of Wales' feathers" ("palmette" ornament). Now, if we examine a beautifully

worked devil dancer's dress in the Colombo Museum (see Plate I., fig. 1), we shall find the very same type of armlet



Lotus, 'honeysuckle' or 'palmette,' and 'pineapple' ornaments, Bharhut & Ceylon.
10–12 BHARHUT; 14, 15, 19 CEYLON.

embroidered on the sleeve. Such special resemblances in the minor details of costume support the conclusions derived from more general considerations.

The survival of a peculiar form of armlet is in itself significant enough; but the form of it raises the question of "palmette," or "honeysuckle" patterns, and the possibilities of Greekish influence. The "palmette" Greek honeysuckle is one of a series of decorative forms which have a very long and interesting history; including the "Fleur de lys" and the Renaissance "shell," they often alternate with another element in what are known as "knop and flower" patterns, for a short account of which the last chapter of Sir George Birdwood's "Industrial Arts of India" may be consulted. The earliest forms of these patterns are found in Egyptian art, the "Fleur de lys" lotus forms (see Flinders Petrie's "Egyptian Decorative Art"). The Grecian forms themselves are developments of borrowings from Egypt (or Assyria), through the Phœnians and Mykenæ; the early Indian and also the Sinhalese forms are likewise in the last analysis traceable to Egypt through Assyria. As to the date of the borrowing, it will be recalled that it is generally considered that writing was introduced into India from lemitic sources not long before Asoka's time, and it is reasonable to suppose that with the writing sculptured on stone, the associated decorative forms were also introduced. There is no necessity for postulating a direct Greek origin for any of these patterns, which would follow their own line of development from Egypt through Mesopotamia and finally into Persia and India; at the same time the possibility of Greek influence is by no means excluded, as there was, after the 6th and 7th centuries B.C., considerable intercourse between Greece and Persia and between Greece and Northern India in the time of Alexander. It is difficult to avoid regarding such a pattern as that shown in figure 17 as evidence of Greek influence; because it is a specimen of what the Germans call *fortlaufende wellenranke*, *i.e.*, an arrangement of decorative vegetable elements on both sides of a continuous wavy line connecting them. Now this method of associating decorative elements on a continuous undulating stem is first met with in Mykenæan

decoration and was fully developed in the well-known Grecian forms; but it is quite absent in Egyptian and old Oriental (Assyrian, &c.) decorative art, and so cannot have reached India by way of Assyria. It would be difficult to exaggerate the importance of its discovery and development, for it became of supreme value in Greek and Roman, Mediæval and Saracenic, and Renaissance art, and remains so still. It is typically developed at Bharhut; it is also a characteristic feature in Siṇhalese art, where it can be studied in the various creeper (*wẹla*) patterns, of which figure 17 is a single example selected on account of the obviously palmette character of the floral elements. I am inclined to regard this *wellenranke* as a specifically Greek element in Siṇhalese art, and as we meet with it in the Indo-Persian art of Bharhut (Cunningham's Bharhut Stupa, plate XI.), to trace it back to intercourse between Greece and Persia anterior to the Christian era (see Perrot and Chipiz, "History of Persian Art," 1892, p. 492), or more probably to the period of Grecian influence in North India subsequent to Alexander's conquests about 300 B.C. This Greek influence could hardly have reached India before the departure of Vijaya, for the evolution of Greek decorative art had not progressed very far previous to the 5th century B.C. We have no remains to guide us as to the actual artistic capabilities of the Vijayan immigrants, who, by the way, are said to have been all of the cultivator caste. It is therefore reasonable to trace to the period of Asokan influence and the introduction of Buddhism, the introduction of whatever Greek elements are recognizable at Bharhut. It may be indeed that we should trace to this period the origin of most of the vegetable decorative elements in Siṇhalese art. We are hardly in a position to say just what decorative art motifs the Vijayans may have brought with them or found amongst the aboriginal Yakkhas. At any rate we cannot doubt that with Asoka's missionaries (who are specifically stated to have been accompanied by craftsmen) and the resulting impulse to the erection of magnificent

buildings and their elaborate decoration, a new impulse was given to the indigenous arts, and new elements added to them; just as the Christian missionaries of St. Patrick's time spread a knowledge of writing in Ireland and replaced the purely native decorative art by an art based on the Byzantine.

We have finally a still later period of Greek influence to consider. In the early sculptures, representations of Buddha were quite unknown; early Buddhist artists represented the founder of their religion by symbols only.* The first figures of Buddha appear in the Gandhára sculptures (by artists of what is known as the Græco-Buddhist school) in the extreme north-west of India. These works were executed between the 1st and 5th centuries A.D., while Buddhism still flourished in India; they show clean traces of Greek, Roman, and even Christian influence. "The ideal type of Buddha was created for Buddhist art by foreigners" (Grünwedel, "Buddhist Art in India"). These Gandhára types were the foundation of all later representations of Buddha, whether in Burma, China, or Ceylon. It may be that some of the decorative patterns of the foreigners travelled with the new type of figure sculpture. But as most of the decorative motifs under consideration, as well as particular modes of associating them (*wellenranke*, &c.), are already found at Bharhut, it is unnecessary to assign their introduction to this later period of stronger classical influence. We may however safely say that whatever traces of Greek influence already existed were likely to be strengthened and reinforced at the later period of classical influence on figure sculpture. The latest period of indirect Greek influence on Indian art, viz., at second-hand through the Mohammedan conquests, left Ceylon, or at any rate the Sinhalese, untouched.

Before leaving the question of Greek influence, we may remark that it is possible to attach undue importance to the

* The *Maháwansa* account of the Ruanveli relic chamber cannot therefore be contemporaneous.

Greek patterns because we are more familiar with them than with those of the other nations of antiquity. As pointed out above, it is not the actual decorative motifs so much as certain modes of associating them that are traceable to Greece.

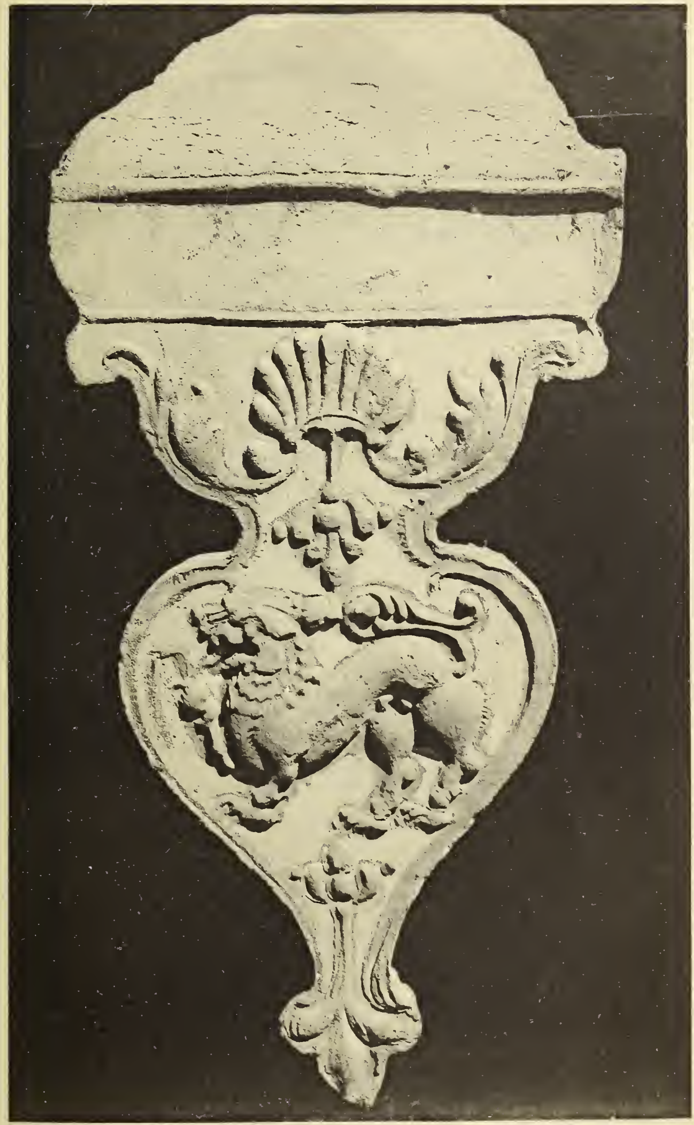
Before returning to Ceylon we may notice one other Indian example, viz., the decoration of the *lát* (1605 A.D.) at Allahabad (see fig. 13, from Ferguson's "Indian and Eastern Architecture"), as it shows, in addition to the lotus and palmette forms, the real and bead pattern which is also common in Ceylon (see Plate I., fig. 3 D).

13

FROM *lát* AT ALLAHABAD.

Returning now to Ceylon, we shall find that "palmette" patterns are less rare than at Bharhut.* Their actual existence however is significant. The following is a list of a few unmistakable examples of "palmette" patterns comparable with the forms (figs. 10, 11, 12) occurring at Bharhut: the embroidered armlet (Plate I., fig. 1) already described; the almost identical pattern on the border of an embroidered betel bag in my possession (Plate I., fig. 3); a characteristic form found on Kandyan eaves-tiles of recent make (Plate II. and fig. 14)—this is an example of what has been termed *gegenständige lotus-bluth und palmette*, and is suggestive of Greek influence; some very similar tiles in the Museum (one

* It must be taken into consideration that if examples of the minor arts survived from Bharhut, it would be much easier to compare the Kandyan patterns with those found there; our knowledge of modern Sinhalese patterns would be very limited if we had to confine ourselves to the study of work in stone.



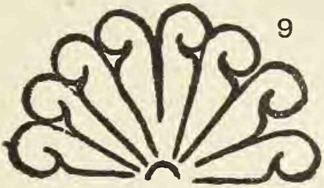
E.M.C. photo.

PLATE II. KANDYAN EAVES-TILE.

NATURAL HIST

being labelled Dambadeniya, 1235 A.D.); the carving on a *yatura hiramane* (coconut scraper, fig. 15) in the Colombo Museum; the form shown in fig. 9 from an ola book cover;

9



DECORATION FROM AN OLA BOOK COVER.

16

DECORATION OF A GREEK LEKYTHOS.

17

PART OF A DECORATION OF A KALAGEDIYA FROM KELANIYA.

the sgraffito decoration (fig. 17) of a *kaḷageḍiya* made at Kẹlaniya; and lastly the pattern shown in fig. 18 from a lac-painted stick of recent manufacture. All these examples are Kandyan, except the *kaḷageḍiya* and possibly the *hiramane*, which are low-country; many others could be pointed to.

Figure 17 already referred to has a very Greek aspect; figure 16 shows the ornament of a Greek lekythos (from Professor Percy Gardner's "Grammar of Greek Art," 1905), for comparison with it. Of the pattern of figure 18 Professor Gardner tells me that it "is very different in character from Greek work, far less simple and logical." It is in more than one respect reminiscent of Assyria. Another pattern I have not yet referred to is that shown in figure 19 (p. 80) which represents the simplest form (taken from a piece of Kandyan painted pottery) of the common "pineapple" pattern

18

ORNAMENT FROM A KANDYAN LAC-PAINTED STICK.

with acanthiform foliage, recalling the forms of late Italian and early Renaissance brocades, which Sir George Birdwood (*loc. cit.*) thinks are of Assyrian origin. It should be hardly necessary to mention that to suppose that any of these forms, such as this pineapple, the Greek honeysuckle, or palmette, or even the well-known acanthus, represent deliberate pictures of the plants whose names they bear, would be a great mistake. To take for example even the acanthus, which used to be universally regarded as a representation of the acanthus plant: the Vitruvius anecdote which claims for it this origin is now regarded as mythical, for the evolution of the "acanthus" from certain types of the "palmette" has been clearly traced (see "Stilfragen," by Alois Riegl, Berlin, 1905, p. XV., and p. 248 *seq.*). Still less are the acanthus or pineapple forms in

Kandyan art to be regarded as actual representations of those plants.

There is, however, one plant ornament of indigenous origin exclusively Indian, if not purely Siṃhalese; I refer to the bo-leaf and the innumerable different representations of it, a full account of which would alone fill many pages. The outline of the Kandyan eaves-tile shown on Plate II. affords an example of it. This ornament must have come into use after the time of Buddha, and in connection with Buddhism only; and as it is not found at Bharhut it may very possibly be purely Siṃhalese in origin.

Of other forms the *palápeti* pattern (lotus, or water-leaf pattern) may be mentioned; here we have a spatulate leaf alternating with a more pointed and narrower element. This form is clearly derived from the lotus petals of medallions, and is thus not strictly a cone and flower form, though reminding us of the classical "egg and tongue" and "tongue and dart" forms which Sir George Birdwood considers belong to the knop and flower type; it may be however that they also are derived from lotus petals. An example of *palápeti* is seen in Plate I., fig. 3 F.

This brings me to the end of the list of definite survivals from the early art of Northern India which I think I have been able to trace in Kandyan art, and though I am fully aware that the subject is only superficially dealt with, still the Paper now written may be the means of awakening further interest in the important question of the origin of some of the patterns surviving in Siṃhalese and especially Kandyan art.

My object in bringing the matter forward now is to provoke discussion and invite criticism, and also to demonstrate the historical value of the study of Siṃhalese art and the importance of carefully preserving its remains, as much from the intellectual as from the artistic point of view.

Perhaps before summarizing my remarks it should be pointed out that I have only referred to the history of patterns derived from plant forms: the simple geometrical elements

of Siṇhalese art—dots, squares, circles, parallel lines, interlacings (plaits), and the like are on a different footing, for such geometrical patterns have originated independently in various parts of the world, instead of spreading from a single centre where they were first elaborated, as appears to have been the case with the ancient conventionalized patterns derived from representations of plants, in particular the lotus.

The conclusions arrived at may be summarized as follows :—

(1) There can be traced in Siṇhalese (Kandyan) art of the eighteenth century, and even much later, features which are almost certainly survivals from the early art of Northern India, some knowledge of which may be supposed to have been brought to Ceylon by the "Lion race" at the time of their immigration, though the main part of it is traceable rather to the Asokan period and the religious and artistic revival that followed the introduction of Buddhism into Ceylon. The old Indian art of the Asoka period can be best studied in the Bharhut sculptures (200–150 B.C.) which belong to the early Indian or Indo-Persian school of the first five centuries B.C., and were contemporaneous, more or less, with the Asokan missions to Ceylon.

(2) In particular, the following elements in Kandyan art can be traced to the early art of Northern India :—

(*a*) In mural paintings, the use of rosettes, both simple and with an outer whorl of conventional cobra heads, to fill up inconvenient spaces.

(*b*) Style of composition and general artistic convention resembling that of the sculptures, suggesting the possible existence of a Bharhut school of painting corresponding to them.

(*c*) A peculiar form of armlet seen at Bharhut and found in a modern Siṇhalese embroidered jacket.

(*d*) Palmette patterns on Siṇhalese embroideries, wood carving, lac-painting, and pottery.

(3) The present Paper is not primarily concerned with the still earlier history of the patterns in question ; but it is suggested that they are partly at any rate, as suggested by Sir George Birdwood many years ago, derived from Assyria, whence they may have travelled with that alphabet of the oldest northern Semitic or Phœnician type which became the ancestor of all later Indian alphabets and which appears on the Moabite stone and on Assyrian weights of 800 B.C.* ; Assyria, however, is but a step on the way, for the patterns are ultimately traceable to Egypt. The existence of Greek influence, *via* Persia and as a result of Alexander's conquests, is indicated; but it must be remembered that even the Greek forms themselves are also in the last analysis traceable to Egypt ; it is therefore quite unnecessary to postulate any direct borrowing of the *simple* motifs of Siṇhalese art from Greece by early Indian (Indo-Persian) or by Siṇhalese artists, although we may trace Greek influence in the mode of association of some of these elements (*wellenranke, gegenstandige lotusbluth und palmette, &c.*). The period of later Greek influence on Indian art must also be allowed for, inasmuch as with the spread of the foreign types of figure sculpture there must have gone also a strengthening of any Greek element already existing in the purely decorative art of the peoples influenced.

Mr. R. G. ANTHONISZ—speaking as a " layman "—said he did not know whether Dr. Coomaraswamy had intentionally omitted from that discussion the fact that the Portuguese and Dutch had been in Ceylon for about 200 years before the production of the specimens which formed the subject of Dr. Coomaraswamy's remarks. They knew, for instance, that the Portuguese first, and the Dutch after them, imported a large amount of manufactures—works of art—which they presented to the Kandyan Kings, and these had been going about the country to a great extent. They saw some of these works of art even now in some of the out-of-the-way villages—boxes with carvings and various other specimens of European art of the 15th and 16th centuries—so that he did not know whether they might not to a certain extent have influenced the character of the specimens which had been presented to them that evening. He merely threw out these

* Macdonell, " History of Sanskrit Literature," p. 16.

suggestions as a layman, not having made the matter a subject of particular study.

H. E. THE GOVERNOR :—To what do you allude particularly—the embroidery patterns?

Mr. ANTHONISZ :—I am speaking generally. Proceeding, he pointed to one of the illustrations in the Paper which contained a lion which it seemed to him was a characteristic of heraldic lions. The *fleur-de-lys* was, he thought, another instance. He thought the Portuguese and Dutch had brought a good deal of influence of the 15th and 16th centuries to bear upon some of these designs. He mentioned that the other day a fine discovery had been made at the Chartered Bank premises when some stones were dug up. One of them was a pillar beautifully carved with scalloped shells and other designs. They very closely resembled some of the stone pillars they saw represented in the Museum as Sinhalese art. Now they knew that the Sinhalese did not occupy Colombo as a station. There was no fort at Colombo until the Portuguese came there and built a stockade and then a fort in the 16th century; so that some of the stone pillars which were pointed out to them as works of Sinhalese art might possibly be traced to the Portuguese.*

Mr. C. M. FERNANDO congratulated Dr. Coomaraswamy on the discovery, which he had established, of the connection between 18th century Kandyan art and the Indian Bharhut art. It was certainly a very great discovery, and students of Sinhalese art in the future would always claim him as the first gentleman to point out the connection between the two.

When he had read Dr. Coomaraswamy's Paper carefully, as he did, the first question he asked himself was: Where does Sigiri come in? The "Sigiri frescoes" was a question raised in that Society about ten years previously, and on which the Archæological Commissioner and he had "agreed to differ." Mr. Bell, in the course of a very able Paper delivered during the *régime* of His Excellency's predecessor, mentioned that the Sigiri frescoes were the work of Indian artists, and not the work of Sinhalese artists. He quite agreed with Dr. Coomaraswamy that it was very difficult to draw the line between Indian and Sinhalese art. Dr. Coomaraswamy had pointed out the great alliance which arose between Southern India and Ceylon by its proximity 1,000 years ago, but he had always maintained there was a similar alliance between Northern India and Ceylon in and before the time of Wijayo, and, therefore, he ventured to differ from Mr. Bell that the Sigiri frescoes should be attributed to Indian and not to Sinhalese. The Sigiri paintings being in Ceylon, he would, as a lawyer, claim that possession was nine points of the law; and until it was definitely established that they were not painted by Sinhalese artists, he would not concede the proposition that they were painted by Sinhalese artists. He alluded to the *Mahāwansa* which stated that stonemasons were at one time brought from India. Other craftsmen were not mentioned—and he maintained the inference was that the other artists were had locally. He pointed out the close resemblance between the Sinhalese frescoes and those at Ajanta. The Ajanta

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* [The short pillar unearthed at the Chartered Bank premises is clearly of Oriental workmanship.—B., *Hon. Sec.*]

frescoes dealt with Sinhalese history, and he thought the presumption was in favour of the view that Sinhalese artists went to Ajanta and painted these frescoes, and not that Indian artists came to Ceylon. While he expressed his great satisfaction at the very able start which Dr. Coomaraswamy had made, and which he hoped would culminate in his *magnum opus*, he hoped he would find an opportunity to modify that not very broad statement that in his belief the Sinhalese paintings were not painted by artists of the country. They might, he urged, have been painted by a school of artists also existent in India, and he asked his audience to fancy any one 1,000 years after this venturing to differentiate between English and American paintings.

Mr. W. A. de Silva said it was stated in the lecture that Buddhist images were of the Grecian type, or commenced by Grecian artists. There was a reference in old books to images being made in gold and sandalwood; and it was quite possible images had been made for quite several hundred years before that period.

With regard to the Sigiri paintings he had quite a different theory, with which he did not think either Dr. Coomaraswamy or Mr. Fernando would agree. He thought they were neither Sinhalese nor Indian. He thought they were Mongolian, because he had seen a representation like that in a dance in Siam—a dance which belonged to the Celestial regions. The same dress, the same lotus flowers, and the same poses were seen in that dance, so that it might be quite possible that these particular paintings might have been done by the Chinese. They knew from history that there were a number of Chinese artists in Ceylon, and they had a record of their having decorated Dondra Temple.

He admitted that the Portuguese and Dutch had some influence, not on Kandyan but on the low-country art, and he had seen in one or two instances figures with skirts, and all kinds of different hats and umbrellas. He thought that had come from the introduction of Western art. The *chittra-waduwá* in the low-country, if he was asked to make a human form, wanted to put all sorts of ornaments on it; and if he drew a tree he put in lots of branches. He had seen in temples pictures representing kings and princes of the olden times mentioned in the sacred books. They were all wearing modern dress—some of them with trousers and coats! That was undoubtedly the influence exercised by the Portuguese and Dutch.

He thought that the Sigiri paintings were quite different from the ideal paintings that were extant in India and Ceylon, and not done by any Aryan or Indian, but by the Chinese artists who were employed to paint realistic figures in the kings' palaces.

Mr. P. E. Pieiris referred to a curious ornament—a cobra's head—to which Dr. Coomaraswamy had alluded in his lecture. It might interest the lecturer to know that at a temple four miles from Kégalla, projecting from a wall, there were snakes' heads—hooded cobra. He asked the priest if he could explain the significance, but, of course, he could not. If Dr. Coomaraswamy visited the spot, in all probability he would be in a position to give them much more information.

As regards the influence exercised by the Portuguese and Dutch on Sinhalese art, he was entirely in disagreement with Mr. Anthonisz. These people were too busy cutting the throats of their (the Sinhalese) ancestors, in stealing the little money their ancestors had, and in deposing their kings and ransacking their palaces, and he did not

think they had further time to devote to the cultivation of the fine arts. It was impossible for any one familiar with the type of ornaments and type of art in the Kandyan country to think the Portuguese or Dutch influenced them. He would not go so far in connection with the low-country. The art of the low-country, which appeared in all the household possessions—bits of jewellery their wives persuaded them to buy, and the curiosities they bought themselves—throughout showed the influence of European art. If they went to the Kandyan country and went into the houses, it was however impossible to think they were in any way influenced by European artists. The arts were essentially dissimilar. He boldly controverted the statement made by Mr. Anthonisz that there was no Sinhalese settlement in Colombo at the period he stated, and quoted authorities in support of his assertion. In regard to images of Buddha, the Prince Priest, P. C. Jinawarawansa, who was present, at the Meeting, told him he had an image of Buddha in a state of Asceticism dated 300 years before Christ.

Mr. SENATHIRAJAH felt it his duty to correct certain historical inaccuracies in the remarks made by one of the speakers. It was said by him that the Tamil influence on the art of Ceylon was only 1,000 years old. The *Mahávansa* said conclusively that the Tamil influence was there from the very commencement. Vijayo and 700 followers went over the first time to Southern India to find wives, and it is recorded in the *Mahávansa* that they returned with palanquins and jewels, and all these ornaments of olden times. The earliest laws and customs all pointed to the fact that the Tamil influence was there from the beginning. He claimed for the Tamil pundits the writing of a certain Páli grammar. He would not venture to speak on the question of Sinhalese art, because unless one had studied the subject carefully, minutely, and scientifically, and unless they had compared the comparative details of modern and ancient Sinhalese art, it was mere conjecture, and he was not prepared to participate in conjecture.

Mr. D. B. JAYATILAKA did not claim to be a Páli scholar, yet he had some knowledge of Páli and had studied its literature ; but he had never heard that Tamil pundits had ever written a Páli grammar. He thought that no Páli grammar had ever been written by a Tamil.

Mr. SENATHIRAJAH could quote his authority. The book is in the Library here. He could not recall the name, but it states that the earliest Páli grammar was by a Tamil Buddhist monk.

Dr. COOMARASWAMY, replying, agreed with Mr. de Silva in thinking that it was not especially difficult to recognize the limits of European influence on Sinhalese art ; it was generally, if not always, an influence for the worse.

With regard to the Sigiri paintings—he and Mr. Fernando were at one in associating them with those of Ajanta, as first pointed out by Mr. Bell. It was clear that two schools of art had existed in India, viz., the Bharhut or idealistic, and the Ajanta or impressionist ; it was just possible that native Ceylonese artists of the latter school existed at one time in Ceylon, though it seemed more natural to suppose that they were foreigners. In any case, however, it was clear that the late mediæval Sinhalese art referred to in the present Paper belonged to the idealist school and had no historical connection with that of Sigiri.

He was grateful to Mr. Fernando and others for recognizing the main point of his Paper, viz., the tracing back to the Asokan period of the essential features of mediæval Sinhalese art.

A knowledge of stone building was certainly of foreign origin, for the Vijayans left their ancestral home at a time when it was not known even there; almost the first stone buildings in India are the Asokan, and there is nothing to suggest that the idea was *independently* arrived at in Ceylon.

H. E. the GOVERNOR asked those present to join him in giving Dr. Coomaraswamy a hearty vote of thanks for the very interesting Paper he had read. Dr. Coomaraswamy had entered upon the slow path of investigation, and it was possible the result might be very interesting in the future in Ceylon.

Mr. Fernando's remarks regarding Sigiri were of peculiar interest. He did not think any collection had been published of the various frescoes in the different vihares in the Island. As far as he could remember, there were some portions of the frescoes at Dambulla which showed something of the same influence as was seen at Sigiri. He thought it would be very interesting from an archæological point of view if they could collect the various frescoes which seemed to be in existence in the vihares in Kandyan districts and get them together with some care, as these things had been got together in India. Students would then have the opportunity of comparing the details and coming to a conclusion.

He was not competent to express an opinion on the debatable points raised; but one thing he was quite clear about was that they would all join with him in heartily thanking Dr. Coomaraswamy for the Paper he had read before them, which must be interesting to all interested in the Archæology of Ceylon.

Dr. COOMARASWAMY thanked his audience for the kind reception they had given the vote of thanks proposed by His Excellency. The pleasant and reciprocal duty now devolved upon him of proposing a vote of thanks to His Excellency for kindly coming there and taking the chair. The Society had every reason to congratulate itself on the interest and support it received from His Excellency, and he might say the whole Island should be grateful to His Excellency for the interest he took in such matters and the sympathy and support he gave to all efforts to preserve the handicrafts of the Sinhalese which were still to some extent preserved, but the lives of which hung by so very slender a thread.

This concluded the business of the Meeting.

APPENDIX.

[*"Ceylon Observer," August 8, 1906.*]

Colombo, August 8, 1906.

DEAR SIR,—As promised, I write to you. The name of the Páli Grammar referred to in my remarks at the discussion of Dr. Coomaraswamy's Paper at the last Meeting of the Asiatic Society at the Colombo

Museum is *Rupasiddhi*. "The oldest version of the compilation from Kachchayano's grammar," says Turnour, "is *acknowledged* to be the *Rupasiddhi*" (see Turnour's Introduction to the *Mahawansa*, p. 46). I quote the passage from the *Rupasiddhi*, which shows that the author was a Tamil Buddhist monk called Dipankaro, who flourished in the Chola country when Buddhism was prevalent there :—

"Wikkhyatanandatherawhaya waragurunan Tambapanniddhajanan sisso Dipankarakkhyo Damilawa sumati dipaladdhapakasa Baladichchadi wasaddwitayamaddhiwasan sasanan jotayiyo soyam Buddapiyawho yati ; imamujukan Rupasiddhinakasi."

The above quotation is translated as follows :—

"A certain disciple of Anando, a preceptor who was (a rallying point) unto eminent preceptors like unto a standard in Tambapanni, named Dipankaro, renowned in the Damila Kingdom (of Chola) and the resident-superior of two fraternities there, the Baladichcha (and the Chudamaniyakyo), caused the religion (of Buddho) to shine forth. He was the priest who obtained the appellation of Buddhabiyo (the delight of Buddho) and compiled this perfect *Rupasiddhi*."

E. S. W. SENATHI RAJA.

["*Ceylon Observer*," *August 14, 1906*.]

SIR,—OWING to absence from home, it was only yesterday that I had the opportunity of reading Mr. E. S. W. Senathiraja's letter appearing in your issue of the 8th instant. Mr. Senathiraja has, I find, receded from his original position that the earliest Páli Grammar was composed by a Tamil scholar. His letter under reply seeks to prove that the *Rupasiddhi*, a work based on Kaccayana Grammar, was composed by a Tamil Buddhist monk. In support of this second contention Mr. Senathiraja quotes the concluding verse of the *Rupasiddhi* which, I am afraid, does not help him much. This verse only goes to show that Buddhabiyo, the author referred to, was famous in South India, where he resided at one period of his life, and worked for the propagation of Buddhism in that country. Quite possibly the *Rupasiddhi* was written during that time. This does not, however, show that Buddhabiyo was a Dravidian, any more than the fact that Dr. Copleston wrote his work on Buddhism when he was Bishop of Colombo proves him to be a Ceylonese. The evidence quoted by Mr. Senathiraja cannot therefore be regarded as of much value in determining the point under discussion. On the contrary, that quotation, combined with information available from other sources, justifies the inference that Buddhabiyo was a Sinhalese scholar. According to the *Rupasiddhi* verse, his preceptor was Anando Thera, a famous Sinhalese scholar. In the *Pajja Madhu*, another work of Buddhabiyo, the full name of his preceptor is given as Vanaratana Ananda. This was doubtless the great Sinhalese scholar described in the *Rasavahinni* as the tutor of Vedeha Thera, author of that work, and also of the *Sidat Sangara* and the *Samantakuta Vannana*. The *Nikaya Sangraha*, the well-known history of Buddhism, composed during the period immediately following that of these Theras, mentions Ananda Vedeha and

Buddhabiyo in order among the celebrated scholars who flourished in Ceylon, and wrote works on Buddhism during the eighteenth and the earlier part of the nineteenth century of the Buddhist era (p. 24 of printed edition). Siddhattha Thera, the author of the Páli work *Sara-sangha*, describes himself as "the last pupil of Buddhapiya Thera, the chief of the Dakkinarama" (erected by Prakrama Bahu the Great). Unless stronger evidence to the contrary is forthcoming, the facts stated above do, I venture to think, justify the conclusion that Buddhapiya Thera, the author of *Rupasiddhi*, was a Siṃhalese scholar, who, however, resided for some time in the Chola country.—I am, yours faithfully,

D. B. JAYATILAKA.

COUNCIL MEETING.

Colombo Museum, August 29, 1906.

Present :

The Hon. Mr. J. P. Lewis, Vice-President.

The Hon. Mr. P. Arunachalam, M.A., C.C.S.
A. J. Chalmers, M.D., F.R.C.S.
Dr. W. H. de Silva, M.B., C.M., F.R.C.S.
Mr. Simon de Silva, Gate Mudaliyár.
Mr. C. M. Fernando, M.A., LL.M.
Mr. A. M. Gunasékera, Mudaliyár.

Mr. R. H. Ferguson, B.A., Honorary Treasurer.

Mr. G. A. Joseph, Honorary Secretary.

Business.

1. Mr. C. M. Fernando temporarily took the chair until the arrival of the Hon. Mr. J. P. Lewis.

2. Read and confirmed Minutes of last Council Meeting held on February 5, 1906.

3. Resolved,—That the following candidates be elected as Members :—

(1) Mr. D. F. Noyes : recommended by { J. Still, G. A. Joseph }

(2) The Hon. Mr. A. Wood Renton, Puisne Justice : recommended by { C. M. Fernando, G. A. Joseph }

(3) Mr. C. F. Perera Wijayasiriwardana Kaviratna : recommended by { A. M. Gunasékera, W. F. Gunawardhana }

(4) Mr. Mathavarayan Suppramaniyan : recommended by { A. K. Coomaraswamy, S. B. Kuruppu }

3. Laid on the table list of Members elected recently by circular.

4. Laid on the table Circular No. 279 of November 18, 1905, covering a Paper entitled "A Copper Sannasa granted to King Kirti Sri Rájasinha in Saka 1685," by Mr. T. B. Pohath, with the opinions of Messrs. J. Harward and A. M. Gunasékera, Mudaliyár, to whom the Paper was referred.

Resolved,—That in view of the remarks by the gentlemen to whom the Paper was referred, that it be not accepted; but that the writer be thanked for forwarding it to the Society.

5. Laid on the table Circular No. 61 of February 7, 1906, covering a Paper entitled "Udapola Sannasa," with translation and notes, by Mr. T. B. Pohath, with the opinions of Messrs. H. C. P. Bell and C. M. Fernando, to whom the Paper was referred.

Resolved,—That in view of the remarks by the gentlemen to whom the Paper was referred, that it be not accepted; but that the writer be thanked for forwarding it to the Society.

6. Laid on the table Circular No. 71 of November 10, 1906, substituting Mr. E. B. Denham's name as a Member of the Council for 1906 in place of the Hon. Mr. H. L. Crawford.

7. Laid on the table manuscript translation of "Barros" and "De Couto" by Mr. D. W. Ferguson, with a letter dated May 10, 1906.

Resolved,—That Mr. Ferguson be accorded a most cordial vote of thanks from the Council for the very able way he has prepared the translation and annotations of works of considerable historical interest.

Resolved,—That the translation of "Barros" and "De Couto" be issued as an Extra Number of the Society's Journal.

8. Informed the Council that the Paper entitled "First Discovery of Ceylon by the Portuguese" by Mr. D. W. Ferguson has been received and sent to the Printer.

Resolved,—That the Paper be read at a Meeting and published in the Society's Journal.

9. Read a letter from the Hon. Mr. J. Ferguson drawing attention of the Council to a letter from Dr. Haddon of Cambridge regarding Mr. Brown's mission to investigate regarding the Veddás.

10. Read a letter from Mr. J. Harward resigning office as Honorary Secretary during his absence from the Island.

11. Laid on the table a paper entitled "Some Ruins in Rúhuna Rata," by A. Jayawardana, Mudaliyár.

Resolved,—That the Paper be referred to S. de Silva and A. M. Gunasékera, Mudaliyárs, for their opinions.

12. Laid on the table the following Papers by Mr. T. B. Pohath:—

(1) "Royal Grant of Saka 1676."

(2) "Translation of a Copper Sannasa granted by King Kirti Sri Rájasinha in Saka 1690."

(3) "Text, Transcript, and Translation of a Royal Sannasa granted in 1677."

Resolved,—That the Papers be referred to Mr. C. M. Fernando and Dr. W. H. de Silva for their opinions.

13. Laid on the table a Paper entitled "The Origin of Tamil Vellales," by Mr. V. J. Tambypillai.

Resolved,—That the Paper be referred to the Hon. Mr. P. Arunachalam and S. de Silva, Mudaliyár, for their opinions.

14. Laid on the table Circular No. 148 of May 30, 1906 (covering the Essays received for the prizes offered for an Essay on Kandyan Customs), with the opinions of the Members of the Sub-Committee appointed to award the prizes.

Resolved,—That the prizes be awarded in accordance with the opinion of Dr. A. K. Coomáraswámy, viz.:—

First Prize (Rs. 30) to Mr S. D. Mahawalatenna for an Essay on "Kandyan Music."

Second Prize (Rs. 15) to "W. B. M." c/o Mr. T. B. Paranatalla, for an Essay on "Sumptuary Laws and Social Etiquette of Kandyans."

Third Prize (Rs. 15) to Mr. T. B. Bakmigahawela for an Essay on "Kandyan Medicine."

COUNCIL MEETING.

Colombo Museum, November 20, 1906.

Present:

The Hon. Mr. J. Ferguson, C.M.G., President, in the Chair.

Mr. P. Freudenberg, Vice-President.

A. J. Chalmers, M.D., F.R.C.S.
Mr. S. de Silva, Gate Mudaliyár.
Mr. C. Drieberg, B.A., F.H.A.S.
Mr. A. M. Guṇasékara, Mudaliyár.
The Hon. Mr. S. C. Obeyesékere.

Mr. G. A. Joseph, Honorary Secretary.

Business.

1. Read and confirmed Minutes of last Council Meeting held on 29th August, 1906.

2. Resolved, the election of the following candidate as a Member:—

Mr. L. W. F. de Saram, Solicitor and Proctor: recommended by { (*a*) F. J. de Saram. (*b*) C. Batuwantudawa.

3. Laid on the table Circular No. 244 of 1st September containing the opinions of Mudaliyárs S. de Silva and A. M. Guṇasékera on the Paper entitled "Some Ruins in Rúhuna Raṭa," by Mudaliyár A. Jayawardana.

Resolved,—That, in view of the remarks on the Circular by the gentlemen to whom the Paper was referred, it be not accepted; but that the writer be thanked for forwarding it to the Society.

4. Laid on the table Circular No. 271 of 22nd September regarding Dr. A. K. Coomáraswámy's Paper on "Painting, Dyeing, Lacwork, Dumbara Mats, and Paper in Ceylon."

Resolved,—That the action taken by the Honorary Secretary in accepting the Paper for the Society be approved.

5. Read a letter dated 5th October, 1906, from Mr. D. W. Ferguson regarding his translation of "Barros" and "De Couto" on Ceylon.

6. Laid on the table papers sent by the Hon. the Colonial Secretary regarding the reprinting of the English translation of the *Maháwansa* and Mrs. A. K. Coomáraswámy's offer to translate Prof. Geiger's *Dipawansa* and *Maháwansa*.

Resolved,—That, as it is not clear what book on the *Maháwansa* Mrs. Coomâraswámy offered to translate, the Honorary Secretary do inquire, and bring the matter up again before the Council.

7. The Honorary Secretary informed the Council that Dr. A. K. Coomáraswámy is willing to deliver a lecture on a "Sinhalese Painted Box: a Study of Kandyan Art and Artists," on any day between 1st and 13th December next.

Resolved,—That Dr. Coomáraswámy's offer be accepted with thanks, and that he be asked to deliver his lecture at a General Meeting arranged for the 11th December.

8. Laid on the table a Paper entitled "Some Portuguese Documents of 1543 A.D.," by Mr. P. E. Pieris, C.C.S.

Resolved,—That the manuscripts be returned to the writer in view of the explanation made by the Honorary Secretary.

9. Laid on the table a Paper entitled "Notes on some Eldlings," by Mr. J. Still.

Resolved,—That the Paper be referred to Messrs. C. M. Fernando and P. E. Pieris for their opinions.

10. Laid on the table a Paper entitled "Roman Coins found in Ceylon," by Mr. J. Still.

Resolved,—That the Paper be referred to Messrs. C. M. Fernando and P. E. Pieris for their opinions.

11. Laid on the table a Paper entitled "Notes on the Smith Caste," by Mr. H. W. Codrington, C.C.S.

Resolved,—That the Paper be referred to Mr. H. C. P. Bell and Mudaliyár S. de Silva for their opinions.

12. Resolved,—That the business of next General Meeting be left in the hands of the Secretaries.

GENERAL MEETING.

Colombo Museum, December 11, 1906.

Present :

His Excellency Sir H. A. Blake, G.C.M.G., Patron, in the Chair.

The Hon. Mr. J. Ferguson, C.M.G., President.

Mr. P. Freudenberg, Vice-President.

Mr. C. Baṭuwantuḍáwa, Advocate.
A. K. Coomáraswámy, D.Sc.
Mr. W. A. de Silva, J.P.
Mr. E. Evans, B.Sc.
Mr. J. C. Hall.
Mr. D. B. Jayatilaka, B.A.
Mr. P. E. Morgappah.
Dr. A. Nell, M.R.C.S.
Mr. E. W. Perera, Advocate.
Mr. M. Suppramaniyan.
Mr. G. W. Sturgess, M.R.C.V.S.
Mr. F. A. Tisseverasinha, Proctor, S.C.

Mr. J. Harward, M.A., and Mr. G. A. Joseph, Honorary Secretaries.

Visitors : Thirteen ladies and twelve gentlemen.

Business.

THE LATE SIR ALEXANDER ASHMORE.

1. The President said that before entering on the regular business of the Meeting it was only fitting that some reference should be made to the deplorably sad event which had been occupying their minds very much during the past few days, the death of Sir Alexander Ashmore, Lieutenant-Governor of Ceylon. He had in his hands a Resolution which he was sure all present would approve, and which would be entered on their records. Sir Alexander Ashmore was not enrolled as a Member of the Society, but he manifested considerable interest in its work ; and he was sure that had the matter of entering his name only been brought to the notice of Sir Alexander, he would have become a regular Member.

He moved : " That the Members of the Ceylon Branch of the Royal Asiatic Society offer to Lady Ashmore and her children their deep condolence upon the irreparable and grievous loss they have sustained in the death of Sir Alexander Ashmore. His loss is deplored not only by the Members of this Society, but by the whole of the inhabitants of the Island."

HIS EXCELLENCY, much moved, asked the Members to signify their assent in the usual way by standing ; and the vote was passed in silence.

2. Read and confirmed Minutes of last General Meeting held on August 6, 1906.

3. Announced the election of the following Members since the last General Meeting :—

Life Member.

Mathavarayan Suppramaniyan.

Ordinary Members.

D. F. Noyes.
The Hon. Mr. A. Wood Renton.
M. C. F. Perera Wijesiriwardana Kaviratna.

4. Dr. A. K. COOMÁRASWÁMY delivered a lecture 'On a Siṇhalese Painted Box : a Study of Kandyan Art and Artists."

The lecture lasted about an hour, and was brought to a close by a series of lantern pictures. Dr. Coomáraswámy also showed a number of actual examples of Siṇhalese art, including a large box, beautifully decorated, which served as "the text" of the lecture.

Mr. HARWARD asked whether at any stage of the course gone through by the pupils of the old draughtsmen actual drawings from Nature were made ?

Dr. COOMÁRASWÁMY : I think not.

VOTES OF THANKS.

HIS EXCELLENCY said the subject chosen by Dr. Coomáraswámy was most interesting and instructive. Dr. Coomáraswámy was the only person who had plumbed the mysteries of Kandyan art from the bottom. They had all learned something, and he hoped the lecturer had awakened that which would be of lasting interest. He agreed that the cultivation of indigenous art should not be allowed to perish. They ought to be able to elaborate some scheme, with the assistance also of the Agricultural Society, which should have for its object the affording to these people, who had preserved up to the present moment the art of their forefathers, a market for the goods they made, in order to induce them to hand on to their sons the art which had been carried down for so many centuries. It was necessary they should enter into the question—the prosaic question—as to how the artistic productions which they hoped to induce these people to continue to produce might be disposed of, because without a market for a man's wares even the art of the most enthusiastic artist could not live on for ever. He hoped they would be able to make such arrangements as should make it possible for these arts to be preserved.

The love of symmetry in Kandyan art—the fact that when a certain figure was produced on one side a similar figure was produced on the other—was most interesting. They found that exactly the same thing existed in Chinese art. The Chinese,

when they made a pair of vases, as they were very fond of doing, produced them of exactly the same pattern, only reversed, and so closely copied that to an observer who did not look very attentively at them they would appear to be stencil work turned over. That symmetrical idea seemed to him to be peculiarly Eastern.

He did not feel he had any right to say anything more upon the lecture, though he might have all the valour of ignorance on the subject. He would ask them to join in a hearty vote of thanks to Dr. Coomáraswámy for a lecture so full of thought and instruction. He was afraid they would not have many more opportunities of welcoming Dr. Coomáraswámy amongst them and of listening to his lectures; but he could assure Dr. Coomáraswámy that when he returned—as he would return in a very short time—to Europe he would carry with him warm feelings of appreciation from the people of Ceylon, and amongst them the heartiest of good wishes and the warmest feelings from the Members of the Ceylon Branch of the Royal Asiatic Society.

The vote was heartily accorded.

Dr. Coomáraswámy thanked his hearers for their kind attention, and expressed his appreciative sense of the kind words of His Excellency.

A vote of thanks to H. E. the Governor, proposed by the President, and seconded by Mr. P. Freudenberg, terminated the proceedings.

9 MAR 1907

H. C. COTTLE, GOVERNMENT PRINTER, COLOMBO, CEYLON.